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ART. I.

Public Affairs.

ENGLAND has not, for upwards of a century, been without men engaged in public affairs, who have uniformly styled themselves, *the popular party*. But, as their claim to public favor has usually rested, not on services done the people, but on opposition made to ministers, they ought to have been called only by their more obvious title, *the anti-ministerial party*.

Ministers are often bound by their duty to call for the punishment of offenders against the general peace and safety; and in the most lenient performance of that imperious duty, their opponents constantly discern ground for censure and clamour. Witness the distracted times of Tooke and Hardy. We had then as substantial reasons, though happily not quite so many of them, for trying individuals capitally, as the French now have. Like them we tried and executed some; but others escaped—not, however, because ministers winked at their escape; but because both barristers and jurymen really were somewhat tinctured with jacobinism. The acquittal of the culprits was sometimes made the subject of remark in parliament:

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and nobody can have forgot the violent outcry against government, not merely for their cruelty in persecuting the *friends of freedom*, but for the extreme indecency of terming them acquitted felons—upon the flimsy ground of the soundest and most temperate lawyers in the kingdom still considering them decided traitors.

The French Deputies are, now that the troubles of Europe are said to be over, as greatly dissatisfied with their ministers, as our patriots were with our ministers when those troubles began—not however for having tried a few of those who had insulted majesty, and violated the laws; but for having set bounds to public justice, and for not having arraigned all who had been suspected. In France rampant royalism is to be found only among the representatives of the people; democratic licentiousness only at court. So amusing an aspect of affairs has not been witnessed in this country; nor can it, while we set our faces against the radical reform in church and state on which the lovers of revolution still seem desperately bent.

Experience has shown, through the beneficial effects of firm councils, that the humanity of our patriots was false, and would have ruined more kingdoms than these, had government unhappily been infected with it: experience will also in due time demonstrate, through the adoption, in France, of sounder principles than those of its government, the pernicious nature of the forbearance which they have proposed to practise. Louis has not been able to control the majority of the Deputies; and he knew he durst not dissolve their Chamber. They have compelled him to prepare for punishing the guilty, which is one half of his duty; the other half—the paternal protection of the innocent—he will discharge with alacrity from the impulses of his own amiable disposition. All the odium will attach to them, all the favor to him. He cannot, it seems, well tolerate so much royalty; much democracy would not long tolerate him. He has done well “to keep the ills he has.” But in

countries whose legislative powers are poised like those of England and France, the Peers are the constitutional mediators between the king and his people. Accordingly it has been concluded, that the Peers of France would so interpose their healing influence in the present novel conflict, as to render it harmless—if not entirely to put an end to it.—They have, without hesitation, approved of all that had been done by the Deputies; and the king has lost no time in commending the wisdom of both!

Who could have said to public writers in England, that the French government was averse from inflicting just punishment on those by whom it had more than once been subverted? They lately descanted much on the necessity of deterring traitors by awful examples: some blamed the king and his ministers for their lenity; others alleged that they only procrastinated till the Chambers should sanction their proceedings. We venture to assert that, whatever the Duke de Richelieu and his colleagues may have thought it *prudent* to say, the alteration of the conditions of the law of amnesty, has never been displeasing to them; but, in good truth, the consummation of their desires and hopes. They know well that the country will ever be in danger—the throne in most imminent danger—while so many powerful individuals, who have been publicly threatened with indelible disgrace for crimes of which they are conscious, shall continue to enjoy the privilege of mixing freely with the mass of the people. They also know that, through the treasons of those guilty wretches, an hundred thousand of their fellow creatures—one half of them *Frenchmen*—have been sacrificed; that the number of the accused would not exceed 2 or 300; while perhaps not one man would suffer death. The trials would be neither tedious nor expensive, and would run thus. Two hundred of you (honorable patriots) were regicides, and have held places under the usurper since his last return? Yes. You are guilty. One hundred of you (re-

owned warriors) fought last summer against the king to whom you had sworn fidelity? Yes. You are guilty. Nothing could be more simple than this; nothing half so salutary to France and Europe. Exile from their country, which they have betrayed, is the severest punishment that can be awarded to those execrable wretches; but the eternal exile of Charon's boat would have been reckoned too slight a penalty six months ago, both here and on the continent. Were an English officer to cause the death of one worthless vagabond in dispersing a dangerous mob, all the common councils and smoking clubs within the bills of mortality would instantly be up in arms against him. But the miscreants of whom we speak, have occasioned the loss of *ten thousand* of our gallant countrymen in one awful day—and yet some of us wish to see them spared! Spare their lives if you will: but let them, stript of titles and property, be sent for an indefinite period to study virtue in other quarters of the globe. Some may propagate humanity in the Barbary states; others can carry bricks and mortar at Washington. Characters not half so vile do so in this metropolis every day in the year.

In France there is another species of guilty persons to whose misconduct we have in former numbers had to advert—the *bigots of the south*. To all the southern countries of Europe, bigotry seems congenial, just as superstition is to those of the north. The public are aware that the interposition of the British government with that of the Thuilleries, was solicited some time ago by a venerable body of British subjects: and we are now to present our readers with part of a letter from a liberal-minded Frenchman, long resident in London, who gives it as the substance of what passed at a conference, between Sir Charles Stuart and the Duke de Richelieu, on the subject of Lord Liverpool's Letter. The Duke having read it attentively, the parties proceeded thus:

Le Duc. Milord s'exprime d'une manière bien pressante & il prend sur lui tout le soin de cette affaire.

Le Chevalier. Ce n'est pas seulement son propre désir, mais c'est aussi celui du Prince Régent, ainsi que le vœu général de la Nation Angloise, qu'il ose vous exprimer.

Le Duc. Je n'ai pas besoin d'assurer Votre Excellence que le Roi est parfaitement disposé à se rendre à un désir aussi louable et aussi généreux, et qui est manifesté d'une manière aussi peu équivoque. C'est prendre bien peu sur moi que de vous assurer qu'on y aura tout l'égard possible ; je dois même ajouter, que l'objet en question *est déjà rempli*. Je prendrai, pourtant, la liberté d'observer, qu'il s'en faut de beaucoup que la violence dont on se plaint, ait été aussi excessive que vos compatriotes se le sont imaginé. Je supplie votre gouvernement de vouloir bien croire à la vérité de mon assertion. J'avoue que rien ne sauroit justifier une pareille violence : il est pourtant vrai qu'elle a été commise par des partisans avérés *de la loyauté et de la religion* ; c'est pourquoi nous avons été obligés d'agir avec précaution, quoiqu'on n'ait manqué de vigilance dans aucun canton.

Le Chev. Il est possible que les actes de violence dont on se plaint, aient été moins grands qu'on ne les a supposés ; mais, comme Votre Excellence le confesse, rien ne sauroit les justifier ; et il est de mon devoir de ne pas cacher à Votre Excellence, que l'impression désagréable que cette injure, faite au Protestantisme, a occasionnée dans les différentes parties de mon pays, est si forte, que non seulement plusieurs *corps religieux*, mais encore plusieurs *corporations civiles* se préparent à intercéder pour ceux qu'ils regardent comme les objets d'une cruelle persécution, et, bien plus, de leur donner des preuves effectives de leur bienveillance.

Le Duc. Vous ne me dites rien que je ne sache bien quand vous me parlez de l'humanité et de la libéralité du peuple Anglois ; ainsi des Représentations qui nous viennent par un pareil canal, ne sauroient manquer d'avoir beaucoup de poids ;

j'ose, pourtant, croire que les Anglois ne s'attendent pas que tous les vœux, qu'ils sont dans le cas de former, puissent être toujours accomplis. On n'a pu, ni prévoir les actes de violence que vous et moi nous désapprouvons, ni empêcher qu'ils aient eu lieu ; et le Gouvernement n'a jamais cessé de les condamner : ils sont tout-à-fait contraires aux loix que le Roi a sanctionnées ; ils ne le sont pas moins aux vrais principes du Christianisme ; Sa Majesté ne sauroit donc manquer d'en être indignée. Sa Majesté a déjà pris des moyens qui, suivant toute probabilité, seront suffisans ; mais Elle s'empressera d'en prendre de nouveaux s'il le faut, d'autant plus que ses efforts seront bien reçus dans votre pays, où nous regardons tout le monde comme autant d'amis. Vous ne sauriez douter que Sa Majesté n'ait à cœur la tranquillité et le bonheur de son peuple. J'ai l'honneur de vous prier de m'apprendre si les personnes, qui s'intéressent ainsi à l'affaire en question, ne forment pas tous un même Corps, et s'ils ne font pas aussi partie de votre *Eglise Réformée* ?

Le Chev. Il est vrai qu'il n'y a encore qu'une Secte qui se soit adressée, *en forme*, à notre Gouvernement ; mais tous les bons Chrétiens, de quelle secte qu'ils soient, prennent part au triste état de ceux qui sont opprimés injustement. Ceux qui ont engagé Milord Liverpool à intercéder auprès de votre Gouvernement en faveur des Protestants établis dans votre pays, ne forment pas, il est vrai, le corps le plus considérable de la Nation ; ils ne sont pas de la Religion de l'Etat, mais ils appartiennent aux différentes sectes que nous comprenons sous le nom de *Dissenters*. L'Eglise Anglicane est constituée de manière qu'il n'est pas aisé de recueillir, avec promptitude, les différentes opinions de ses membres ; et c'est son propre de s'en rapporter entièrement à la sagesse du Gouvernement.

Le Duc. Cette confiance est, on ne peut pas plus, méritoire. Tout ce qui affecte la tranquillité publique doit être confié, avec

franchise, aux soins du Gouvernement. On n'aime, dans aucun pays, que les *Etrangers* viennent s'y mêler des affaires qui lui sont particulières. Quand vous fites démolir, il y a 30 ou 40 ans, les Chapelles Catholiques, nous ne nous en mêlâmes pas.

Le Chev. Je crois que non ; ce n'étoit pas nécessaire ; nous mêmes promptement fin de nous-mêmes à ce desordre. Nous ne desapprouvons pas, en Angleterre, l'expression que les Corps publics font, *en certains cas*, de leurs opinions et de leurs sentimens. Leur intention, en général, est bonne ; et, s'il arrive que leur démarche soit inconsidérée, le bon sens du peuple supplée à ce défaut, et sert, en quelque sorte, de dédommagement.

Le Duc. Tout cela est fort bien ; mais le peuple Anglois est accoutumé à réfléchir ; en France nous ne remédions pas au désordre sans qu'il nous en coûte cher. J'ai l'honneur de vous répéter que nous avons anticipé le vœu de votre Eglise Réformée. Je dois, pourtant, observer, que, s'il n'en avoit pas été ainsi, il eût été à-propos que l'expression de ce vœu nous fût parvenue par la même voie que celle dont vous faites usage aujourd'hui. Vous et moi nous lisons quelquefois l'Histoire. Ce n'a été que trop long-tems mon sort d'avoir eu tout le loisir d'étudier l'Histoire. Nous n'ignorons pas vous et moi, que les Personnes qui viennent de faire l'appel dont il s'agit à Votre Gouvernement, sont les mêmes qui se sont empressées de présenter des mémoires à *nos premières assemblées Révolutionnaires* ; et leurs opinions, aussi bien que celles de mes Compatriotes *du Sud*, ont toujours été à l'unisson de celles des *Usurpateurs François*.

Le Chev. Pardonnez moi. Je croyois que nous étions convenus d'oublier le passé : les membres de l'Eglise Réformée sont, sans doute, comme les autres hommes, reconnoissans envers ceux qui les protègent et qui les soutiennent ; et, au commencement de votre fatale Révolution, presque tout le genre humain s'est intéressé à vos malheurs. Mon Gouvernement

peut il compter qu'il n'y aura plus d'excès de commis contre les *Eglises Protestantes* ?

Le Duc. Vous pouvez y compter. Permettez que je
(en présentant sa tabatière ...

His Most Catholic Majesty's heart is softened—he is in love ! A princess of his own kindred, said to be the express image of her sire, has attracted all his finer feelings to the Brazils ; so that his people in Spain now experience very few marks of royal grace. But the current of his affections may change, after the disappearance of a few honey moons, and Spain be comforted. The queen elect fortunately needs not to abjure her faith in order to qualify herself for her high destiny. In religious matters at least, all the branches of the family of Braganza are as nearly as possible of one mind—their principles, their professions, and their practices, are all alike. *Bona bonis prognata parentibus*, is an absolute axiom, as well as its converse, with every acute observer at Newmarket. How supremely religious then must the fruit of such an union as this prove ? It will be well if the zeal of the House of Braganza do not actually eat up the Peninsula. But vice and virtue, when in the extreme, are separated only by a mathematical line ; and hence we augur well of Spain. Ferdinand, worn out with love and the cares of state, may by and by think proper to retire to a cloister, from which the misplaced regard of his subjects now most culpably withholds him ; and then, happily, the Cortes will succeed to the inquisition. It might do so even previously to the royal espousals, did the people cordially love it, and heartily detest the engine of cowardly tyranny, which is its substitute. The Spaniards are far indeed from being an enlightened people. The little liberty they lately enjoyed, was absolutely forced upon them by Lord Wellesley. Scarcely an individual of them admired it ; few of them knew how to maintain, none how to improve, it.

Sacred writers have justly described—profane writers beautifully sung, the erroneous judgments which mankind often form of what they ought to desire of Providence. To say, as we sometimes do, that Heaven can be wearied with mortal entreaties, is to speak incorrectly; for nothing can for a moment interrupt the serenity of the divine mind. The object of the petitions of the good is often granted before they are heard; the petitions of the presumptuously wicked are not heard at all. But it is quite correct to say, that the priests in Portugal and Spain have often been wearied, nay sometimes entirely exhausted, in one place with deprecating what they blindly thought a serious evil; in another with imprecating what they ignorantly supposed a real good; while the former has proved an unquestionable blessing, the latter no ordinary curse. The general results have, in such cases, been found the very reverse of those on which their auditories calculated. We speak of the auditories of the priests, in contradistinction to themselves, who, in having their inquisition and monasteries restored, have obtained the objects the dearest to their hearts.

In Portugal they importuned heaven with endless penances and processions, matins and vespers, and masses at noon-day, and at midnight, not to suffer their prince to be removed from them. But the French came, and Sir Sydney Smith (although he had sojourned for a season in the holy land) heeded not the vows of a whole nation, but insisted upon the necessity of immediate embarkation. The prince obeyed with reluctance, and not till he had joined his people in imploring heaven to grant him a speedy return. The French invaders are gone—most of them to the grave; and the revolutionary spirit which flits around Brazil detains the prince. He is in short where he and his people so fervently prayed he might never be—and mark the consequences: Brazil has been saved, and all Europe preserved from a degrading vassalage. To perceive the truth of this paradoxical assertion, we have but to attend a little to the

well-known progress of events. It was in Portugal that the first noble stand was made against the dreaded foe; whom, for a time, none but the Omnipotent durst defy to arms. The means then employed by England were comparatively inconsiderable; and so, of course, were the results. Both, however, were equal to the occasion; and they grew, and expanded, till the whole peninsula, and France itself, saw and felt them. Nor was this all: the splendour of our achievements enlightened other cabinets; their renown animated distant armies; vast combinations of wisdom and power were formed, and the will of heaven executed. But this glorious result could not have been experienced, had the supplications of an undiscerning people availed. Had the regent remained in Portugal, the cowardice of some, the treasons of others, and the gross ignorance of all, would effectually have insured the sovereignty to Napoleon.

The Spaniards too, like their neighbours, followed us to the field, and sometimes fought, and sometimes fled. They have, however, even outdone their righteous neighbours, in earnest invocations of all the saints. They did not, indeed, deprecate the surreption of their king by his imperial visitor; but they would have done so with their whole hearts, had not the latter's craft greatly exceeded their perspicacity—little aware, that that base transaction was to be the source of the only enviable enjoyment they were to have for years—an imperfect taste of public freedom. With an ignorance of futurity more profound than that usually manifested by nations, they could not content themselves with the superintendence of the Cortes, but supplicated, without intermission, for the return of their beloved Ferdinand. That ill-omened event was happily delayed by the failure of an attempt by Sir George Cockburn, now Napoleon's principal keeper, to restore Ferdinand to the out-stretched arms of his people. But he has been restored—and the good that was done during his absence, he has already succeeded in completely

undoing. The Cortes is no more: South America spurns his authority; and the few who were capable of giving dignity to his sway and tranquillity to his subjects, are trodden under foot by a race of asses. It thus appears, that his captivity, which they lamented as a serious mischief, was, however, the greatest of national benefits; and that his liberation has blasted their sublunary hopes for many years. On the whole, the Portuguese are happy because all they asked from above has been denied: the Spaniards are cursed—although nothing has been withheld which they ignorantly desired. “The ways of Heaven are dark and intricate”—insomuch, that the utmost sagacity cannot divine the more important general consequences of the restoration even of Louis le Desiré.

The speech of Mr. Madison, at the opening of Congress, breathes peace and good will to this country. But he is an American who has been tried, and we must take care how we trust him. His love of peace, like his St. Helena friend's, is not such, as, at any time, to prevent him from engaging in war, if he see that any thing is to be got by it. It is plain, that our late irregular warfare with the States, has made some impression on his mind, although it is also plain, that we have succeeded but imperfectly in giving a tone to it. He talks bigly about the war, and erects his crest as if he had never seen us at the federal city. There is a treaty of commerce, it seems, which is to enrich both countries. We hear (January 19th), that it is in town, and shall, of course, see it soon. In the mean time we trust, that it does not compromise any of the rights of the Indians. It is unnecessary to add, that there is a treaty still depending, the object of which is more important than that of the one now mentioned, namely, the fixing of the boundary line between our possessions and the United States. Both are of great moment; and we wish that both were satisfactorily concluded, having a sort of presentiment that, in conducting the latter, our negotiators will be outwitted.

Before these pages can meet the public eye, Parliament will be assembled, and then there will be no want of topics calculated to attract attention. Whatever is foreign, whatever is domestic—every thing, in short, which the people of England ought to know, and a good many things (as usual) which it would be better for them did they not know at the times when they will be brought forward, will be subjected to discussion. The Opposition reduced, as they now are, to a very moderate peace establishment; and the more active for being but a small body, will do all this in virtue of their acknowledged privileges; and the results of their exertions will be—not that either they or the public will be benefited, but only that they will be employed, and the public amused.

The foreign connexions of the country necessarily render the exterior movements of the great frame of Government perceptible; the finances, however, are its heart and soul. The former have, in almost every recent case, been ably managed: the latter have been well administered to the present time; but the necessity for judicious administration exists, and will for ever exist, because no time can arrive when money will not be wanted, and when prudence in the expenditure of it will not be requisite. When the expenses of the war are ascertained and defrayed, will the savings from the reduction of the forces be taken in lieu of the Income Tax? Mr. Pitt, who, regardless of what others might think, always did what he thought best, would probably have given the surplus to his sinking fund: but he was the founder, not the follower of systems. The gradual reduction of the public debt will henceforth be the principal object of every administration: and happily the attitude and aspect of nations are such, as to promise favorable opportunities for proceeding in the work.

The best security, as again and again stated, for the preservation of peace, will be found in the complete humiliation of the French regicides and traitors: and, we beg to add, in the es-

pousal of a Russian Princess by the hereditary Prince of Orange. We consider it to have been highly fortunate for the country, that the P. C. of Wales happened to be much out of humour with every body, when Government was so anxious that she should forthwith fall deeply in love. Had the proposed match taken place, and the prince-consort eventually been found a man on all occasions solicitous to support the wise measures of his spouse, he would have become popular, and she would, of course, have enjoyed only a divided empire in the public mind; now this she foresaw and dreaded. But His Royal Highness might have chosen à la mode Anglaise to have a system, and a party of his own; a choice, the pernicious effect of which the illustrious female's knowledge of the history of her own family had taught her to abhor above all other horrible things. She therefore resolved to remain in a state, in which she could suffer neither embarrassment, nor diminution of her influence; and her doing so has prepared for the foreign union to which we attach so much value. Again, had the Prince and Princess been married, and always lived together, i. e. in the same country, both the English and the Dutch would have been dissatisfied. Ideas of undue partialities between the two Governments would have arisen, and little suspicions, and misunderstandings, more unworthy than unusual in great nations, would have ingendered such animosities as frequently render professed friends more intolerable than declared enemies. Men of rank in the Netherlands, jealous of their honor, commercial men of their interest, the people of that country would have been disposed to turn their backs upon us on the first convenient occasion.—Matters will, however, be found every way different under the alliance with Russia. It will imply no alternation of residence. Russia has nothing to do with colonies; nor has she any commercial pursuits that can give umbrage in Holland. The people there will therefore be on very good terms with the Russians. But we also shall, in all probability, be on good terms with them;

and having excited no jealousies in the Netherlands, William and his subjects, mindful of our unparalleled achievements in the most memorable of wars, and conscious of the powerful support which he and his Britannic Majesty can mutually yield, as well as of that which they may with equal confidence expect from Russia, will not only avoid acting like dangerous rivals, but promptly lend their aid whenever the general welfare shall call for it. It is in this way, that the Princess Charlotte has, at so early an age, consolidated the interests of two nations, whose firm concord is essential both to themselves and to their neighbours. Ought H. R. Highness to reject another Prince, with a view to the prosperity of the nations over which she is destined to reign? She must take Counsel's advice.

But if the best securities for the continuance of peace be the rendering of impartial justice to the miscreants of France; and the matrimonial alliance between Russia and the Netherlands: the greatest risks of its interruption will depend on the insufficient dispensation of justice to those vile characters; and the petty insults, not the spirited aggressions, which British subjects will every season experience from the citizens of the United States. If the French find it practicable to stir, they will stir in good earnest, and will instantly put us and all Europe upon the alert. But the Americans will cheat, and kidnap, and imprison our fellow subjects, and encroach upon both our territories and those of our allies, and, by way of explanation, trump up lame stories, which they will tell in their own confident way, and then insist upon our being satisfied. A quarrel with Napoleon Bonaparte was never half so much shunned by the British Government, as a difference of opinion with James Madison.

ART. II.—*The Miscellaneous Works of Edward Gibbon, Esq.*
(Concluded from Vol. 1.)

WE closed our former remarks with the second volume of this collection, which contains the diversified correspondence of Gibbon with the more distinguished of his friends. The reader will enjoy a treat in the perusal of the letters which passed between him and Crevier, Allamand, Bretinger and Gesner; they are entirely confined to classical subjects, and were written when Gibbon was between the age of eighteen and twenty-one.

The contents of the third volume are principally historical. The most interesting articles are the Antiquities of the House of Brunswick, and outlines of the History of the World from the ninth century to the fifteenth inclusively. Much of the characteristic manner and labored diction of the author of the *Decline and Fall of the Empire*, may be traced in these early attempts at historical composition. But there is a subject to which we attach very great importance, and which excites a deep interest from the national object which it embraces, viz. the article which closes this volume entitled, An Address recommending Mr. John Pinkerton as a person well qualified for conducting the publication of the *Scriptores Rerum Anglicarum*—our Latin Memoirists of the middle ages, accompanied with explanations by Mr. Pinkerton himself. While Muratori has immortalized his name and redeemed the character of his country, by rescuing her early historians from oblivion; while the veteran Benedictines with Dom Bouquet at their head, have claimed the gratitude of their country by employing their talents for the same purpose; while Germany, Denmark, and even Spain have profited by the encouraging example so set them; how comes it that our early historians have been so shamefully neglected? Of the early chronicles of British events, the few that have been published are incorrectly printed, and are become excessively scarce. When the productions of fancy or science are swept away, new poets may invent, new philosophers discover. Works in divinity, medicine, and the belles-lettres, if lost, may be recovered or exceeded by the efforts of succeeding generations. But if an historical fact once perish, it is gone for ever.

“Instead” says Gibbon with laudable warmth “instead of condemning the MONKISH HISTORIANS—as they are contemptuously styled, silently to moulder in the dust of our libraries; our candor, and even our justice, should learn to estimate their value, and to excuse their imperfections. Their minds were infected with the passions and errors of their times, but those times would have been involved in darkness, had not the art of writing and the memory of events, been preserved in

the peace and solitude of the cloister. Their Latin style is far removed from the eloquence and purity of Sallust and Livy; but the use of a permanent and general idiom has opened the study, and connected the series of our ancient chronicles, from the age of Bede to that of Walsingham. In the eyes of a philosophic observer, these monkish historians are even endowed with a singular, though accidental, merit; the unconscious simplicity with which they represent the manners and opinions of their contemporaries: a natural picture, which the most exquisite art is unable to imitate."

To this we may be permitted to add, that the knowledge of the ancient part of our history is not only curious in itself, but necessary to make us fully acquainted with the modern. To a philosopher, as well as to the votary of fancy, the ancient part is the most interesting, from the strong and uncommon views of human nature to be found in it. What object, then, could be more worthy the attention of the great and the learned, than a correct series of our ancient historians, arranged with the judiciousness, and illustrated by the acuteness of an accomplished critic and scholar? And why was not the intimation of Mr. Gibbon duly received and carried into effect? Mr. Pinkerton answers in a letter addressed to the noble Editor of these volumes, and bearing date 24th October 1814.

"His (*Gibbon's*) last great plan would not have expired with him if a war of twenty-four years had not engaged the whole attention of those distinguished characters, who could alone promote such an extensive design. At present, it is hoped, it might be resumed with some prospect of success; and among our monuments of triumph, this literary temple might be erected to the ancient glory of our country."

We hail the omens of the last sentence with delight, and sincerely hope that the bright and cheering prospects now opened to our country, will prompt to the commencement of the patriotic task. Mr. Pinkerton is characterised by Gibbon as a man, "the volatile and fiery qualities of whose nature have been discharged, and there remains a pure and solid substance endowed with many active and useful energies." To the objection that such a work will surpass the powers of a single man, and that industry is best promoted by the division of labor, Mr. Gibbon answers:

"That Mr. P. seems one of the children of those heroes whose race is almost extinct, that hard assiduous study is the sole amusement of his independent leisure; that his warm inclination will be quickened by the sense of a duty resting solely on himself; that he is now in the vigor of age and health (this is written 1793); and that the most voluminous of historical collections was the most speedily finished by the diligence of Muratori alone."

The encouragement thus given by one who was so competent a judge, ought not to be lost. Let the literary character of our

age be effectually redeemed. While old plays and black letter pamphlets are rapidly reprinted and greedily bought up, let our neighbours no longer have it in their power to accuse us of neglecting the more manly and austere province of ancient national literature.

In the fourth volume we are presented with Gibbon's celebrated *Essai sur l'étude de la littérature*. This production has long been so well known to the public, that it would be improper to make observations upon it. Suffice it to state, that, independently of the maturity of mind displayed in a work published at 22 years of age, it is written in the French language and with a purity to which (Mr. Beckford the author of *Vathec* excepted) we believe no Englishman has attained.

Among the critical essays which fill the remainder of the volume, that on the character of Brutus is prominent from the vigour and spirit with which it is written. We shall indulge in a few extracts, as they bear upon questions recently and generally discussed.

"The memory of Cæsar, celebrated as it is, has not been transmitted down to posterity with such uniform and increasing applause as that of his PATRIOT ASSASSIN. Marc Antony acknowledged the rectitude of his intentions. Augustus refused to violate his statues. All the great writers of the succeeding age enlarged on his praises, and more than two hundred years after the establishment of the imperial government, the character of Brutus was studied as the perfect idea of Roman virtue. In England as in France, in modern Italy as in ancient Rome, his name has always been mentioned with respect by the adherents of monarchy and pronounced with enthusiasm by the friends of freedom. It may seem rash and invidious to appeal from the sentence of ages; yet surely I may be permitted to enquire, in what consisted the DIVINE VIRTUE OF BRUTUS? - - - The justice of the memorable Ides of March has been a subject of controversy above eighteen hundred years, and will so remain as long as the interests of the community shall be considered by different tempers in different lights. Men of high and active spirits, who deem the loss of liberty, or sometimes, in other words, the loss of power, the worst of misfortunes, will approve the use of every stratagem and every weapon in the chase of the common foe of society. They will ask how a tyrant, who has raised himself above the laws, and usurped the forces of the state, can be punished, except by an assassination; and whether the circumstance that most aggravates his crime, ought to secure his person and government. On the other hand, the lovers of order and moderation, who are swayed by the calm of reason, rather than by the impetuosity of passion, will never consent to establish every private citizen the judge and avenger of the public injury, or to purchase a temporary deliverance by the severe retaliation that will surely be exercised on those who have first violated the laws of war. The fate of Cæsar was alleged to color the edict of proscription; and perhaps the generous ambition of the younger Guise would have been startled at the massacre of Paris, had it not satisfied his great revenge against the Admiral de Coligny; and other leaders of a party, whom not

without reason he accused of his father's murder. We may observe that the assassination of tyrants has been generally applauded by the ancients. The fate of a great empire is usually decided by the sword of war; but against the petty usurper of a Greek or Italian city, the dagger of conspiracy has been often found as efficacious an instrument. The same doctrine is as generally condemned by the present nations of Europe; influenced by a milder system of manners and impressed with a deep sense of the bloody mischiefs perpetrated both by the Catholics and the Calvinists during the alliance of religious and political fanaticism."

After proving that Brutus had solicited employment under Cæsar, and received from him a promise of the office of first in rank of the sixteen Prætors, with the honorable department of the city jurisdiction, likewise of the consulship for one of the ensuing years, Mr. Gibbon adds;

"Could Brutus accept the honors of the state from a master who had abolished the freedom, and who scarcely preserved the forms of election? Nay more, by soliciting these honors Brutus solicited a public occasion of engaging his fidelity to the person and government of Cæsar by a solemn and voluntary oath of allegiance. A few days before the execution of their fatal purpose, these patriots all swore fealty to Cæsar, and protesting to hold his person ever sacred, they touched the altar with those hands which they had already armed for his destruction. ¹ Relying on these assurances, the dictator dismissed his Spanish guards, and neglected every precaution. He could not persuade himself that those whom he had conquered would be brave enough, or those whom he had pardoned base enough, to shorten a life already sufficient either for nature or for glory. By those men he was flattered and assassinated. Such solemn perjury cannot be justified except by the dangerous maxim, that no faith is to be kept with tyrants.

It was only for usurping the power of the people that Cæsar could deserve the epithet of tyrant. He used the power with more moderation and ability than the people was capable of exercising; and the Romans already began to experience all the happiness and glory compatible with a monarchical form of government. To this government Brutus yielded his obedience and services during three years before he lifted his dagger against Cæsar's life. What *new* crime had Cæsar committed, which so suddenly transformed his minister into an assassin? He aspired to the title of king, and that odious name called upon the descendant of Junius Brutus to assert the glories of his race! Such a regard to a word and such insensibility to the thing itself may be excused in the populace of Rome; but to a philosopher of an enlarged mind it was surely of little moment under what appellation public liberty was oppressed."

Such are the reflections which Mr. Gibbon offers on this interesting topic. The whole of the Essay merits an attentive perusal, especially in these times—in which reputed patriots as well as monarchs ought to be held amenable to the candid inquisition of truth.—Of the other Essays contained in this volume, the most interesting to the classical reader will doubtless be those on *The minute Examination of Horace's Journey*

¹ Appian. l. II. p. 494.

to Brundisium, and Cicero's Journey into Cilicia; On the Triumphs and Triumphal shows and ceremonies of the Romans; and on the design of the Sixth Book of the *Æneiad*. The volume closes with a Vindication of the 15 and 16 chapters of his History against Mr. Davies—the only person among the numerous impugnors of that work, to whom Mr. Gibbon condescended to reply.

The noble Editor presents us, in the 5th volume, with a very copious selection from his friend's Journal, common place Book, Memoranda &c. In these we are introduced to Gibbon in his study; and cannot but acknowledge how much we are gratified by the view of the curious and singular marks of literary industry which they exhibit. To such minuteness is this journal carried, as to note the number of lines written or pages read daily. It is continued with great regularity from April 1761, to July 1764—that is, from the 24th to the 27th year of the author's age; and however unimportant such considerations may appear to self-important scholars, they cannot fail of exciting in the breasts of some students, encreased diligence and zeal in their allotted pursuits. A great portion of the journal is written in French; and as we have before spoken of our author's attainments in that language, we shall extract what will serve both as a specimen of his French style when least labored, and a statement of his reasons for composing in that language.

“1763 Fevrier. Après avoir quitté l'Angleterre, il est assez naturel que j'en quitte la langue. Les idées ont produit les mots; et j'aurois souvent autant de peine à rendre en Anglois les usages du Continent, que j'aurois eu de difficulté à bien exprimer en Francois les mœurs Angloises, et les petits événements de notre milice. Plutôt que de recourir à des périphrases ennuyeuses, ou à des traductions imparfaites, et vaut mieux employer tout uniment la langue du pays.

Mais il faut renoncer à ce journal suivi et détaillé, dont l'idée avait flatté mon esprit, mais dont l'exécution auroit trop gêne ma paresse, pour me permettre de le continuer. Je l'avois discontinué pendant quelque jours; il étoit si facile de reparer cette petite negligence! ces jours devinrent insensiblement des semaines. L'ouvrage m'effrayoit en s'augmentant. Je perdois en vains regrets le temps qui étoit encore en mon pouvoir. Aujourd'hui qu'il me faudroit écrire l'histoire de six mois, la raison me l'ordonne de n'y plus songer.” “Mais cette même raison ne veut point que je néglige entièrement la partie, peut-être la plus curieuse de ma vie. Je vais rassembler plutôt selon l'ordre des matières, que sous celui du temps, les idées nouvelles que j'ai acquises pendant mon séjour à Paris. Elles se distribuent naturellement sous quatre chefs: 1er. Les choses qui me sont personnelles, mon économie, mes liaisons, et mes amis. 2. L'état de la littérature en France, les gens de lettres, les académiciens, et le theatre. 3. Des observations détachées, militaires, politiques et morales. 4. Les bâtimens et les ouvrages de l'art.—Je laisserai cependant subsister quelques pages de mon journal,

écrites dans le temps même ; entreprise vaine ; je l'abandonnai l'instant après l'avoir commencé."

We here close our observations upon a work which, if examined with the minuteness which it perhaps merits, would afford materials for a whole journal much larger than this. The Editor has certainly done ample justice to the memory of his eloquent friend : there are indeed instances in which his partiality might have been spared. The reputation of Mr. Gibbon as a moralist, has suffered much and justly from the exposures which have been made of the indecencies that disgrace his great history, and we could have wished that the discussion at page of the 5th volume had been omitted. We recommend this work to the public ; but in doing so we must observe, that though in it the critic and the scholar will see much to commend, the Christian moralist will find something to blame, and a great deal of which to doubt. On the minds of the young and unwary, the writer's smooth but insidious apologies for his own doubts, his errors, and his final acquiescence in the dreary doctrines of infidelity, are calculated to make a deep and dangerous impression. Scepticism when embodied with civil history is sufficiently mischievous ; but it is still more so when ingeniously interwoven in the light and airy texture of biographical memoir.

ART. III.—*The Church in Danger, &c.* By RICHARD YATES, B.D. and F.S.A.

(Concluded from Vol. 1. p. 810.)

OUR readers will recollect that, in our observations on the former part of this work, we gave it as our opinion, that something ought to be done without delay, for the amelioration of the state of the national Church. Mr. Yates had proved the necessity of taking some immediate step, and had pointed out the means the most likely to prove effectual.—We now resume our observations on that part of the work in which he goes on to shew, that the danger to the establishment can proceed from no other cause than that which he has assigned ; and that no measures but those which he has proposed, or some similar to them, can be adequate to its removal.

He will not allow, that the Associations formed for the distribution of the Bible, are the principal cause or among the principal causes of the assumed danger, and we readily agree

with him, that “repressing the exertions of those Societies
“ cannot possibly preserve the Church from the danger that im-
“ pends over it through the neglected ignorance, the unawed
“ profligacy, the gross intemperance, and the habitual impiety
“ of several hundred thousands, who are considered to be its
“ members, and ought to be its supporters and protectors.—So
“ far otherwise, that those who can be prevailed on to read the
“ Bible must certainly be less dangerous and less inveterate ene-
“ mies than those in whom all the evil propensities of Human
“ Nature are suffered to retain their full influence, fostered and
“ strengthened by habitual and vicious indulgence; who are
“ left in total ignorance of a God and a future state, and who
“ equally disregard all laws human or divine.” p. 92, 93.

It is granted, that the Established Church can suffer no injury from the most extended use of the Bible: it is also granted that it can suffer but little from the practice of distributing the Bible without the Prayer Book, unless the prayer book come to be more neglected and more disused in consequence of such distribution. But are not the neglect and disuse of the Prayer Book much more likely to be brought about, by excluding the poor, who are already in possession of it, from that place in which it is chiefly designed to be used; than by omitting to give it to those who have it not? It is of no use to give either the Prayer Book, or the Bible, to those who cannot or will not read and meditate; and it would seem, that, to procure for the Poor the advantage of hearing both read publicly at Church, is the best possible method of exciting and keeping alive in them, a regard and reverence for the books, and an inclination to read and study them in private. We feel assured, that, if the poor could be well accommodated in the House of God, we should have no cause to complain of the Prayer Book being neglected or disused among them, or to dread the progress of any description of Societies whatever.

Mr. Yates next maintains, that the increase of Methodism and Sectarian disunion, which is supposed by many zealous and able Churchmen to be the cause of the present state of the Church, (whatever that state be) ought to be considered as a CONSEQUENCE *rather than a CAUSE* of it; since “it appears that, around the
“ Metropolis, a very large proportion of the nominal Members of
“ the Church are totally excluded from Parochial Instruction, and
“ know nothing of our excellent Liturgy.” It is not to be denied, that the success of the Methodists, and of some other Sectaries, is to be ascribed, not so much to their own zeal and diligence (which are in themselves highly commendable), or to the

supineness and negligence of the Established Clergy (which are highly blameable); as to certain defects and errors in the laws, the intrusion of which it was not in the power of the Clergy, but only of the Legislature, to prevent. Let any one peruse the following passage, and then say whether or not there exists a necessity for the immediate interposition of the legislature.

"The Law of the Land, as it is supposed to stand at present, prohibits, except under certain difficult regulations, the building and opening of any places of public worship for the use of the Liturgy of the Church of England. But structures for every other mode of worship may be erected and opened, by any person so inclined, upon the easy condition of obtaining a licence from the Magistrates, granted by the law, upon a very inconsiderable pecuniary payment.

"To complain of the increase of Sectaries and Methodists cannot therefore answer any good purpose, while we have no churches to receive them, even if they wished to join our Congregations: and while the law permits them, if they continue to dissent, to build as many Chapels as they please; but if they conform to the Liturgy, the privilege of providing themselves with the means of public worship is immediately denied, although the establishment, in its present state, does not itself afford that essential supply.

"It is not at all wonderful, therefore, that in districts where numerous sheep are shut out from the possibility of receiving instruction in the fold of the regular shepherd, some of them should seek refuge and refreshment from the care and zeal of self-appointed pastors." p. 96, 97.

We are surprised, that the attention of the Legislature has not long since been directed to defects in the law so notorious and so mischievous. Instances of their operation in different parts of the country, as well as in the metropolis, to the prejudice of the Church, are almost without number. Of those which Mr. Yates has selected, one is so very remarkable, and throws so much light upon the *cause of Danger*, that we shall beg our readers' attention to it.

"Brighton is also one of those modern towns, for the increasing population of which the law makes no provision. The want of edifices for the public worship of the members of the Church of England in this town has long been felt. A chapel was recently erected by some gentlemen for the celebration of divine service, according to the Liturgy of the Church of England. After much literary discussion with the Vicar of the parish and the Bishop of the diocese, the vicar thought it his duty to enforce the Law, as it is conceived at present to stand, and to shut up the Chapel. This was subsequently confirmed by the judgment of Sir John Nicholl.—The chapel has since been advertised for sale, and sold: and may be opened without further expence or trouble, by the Methodists or any sectarian form of worship upon the easy terms of taking a licence from the Magistrates." p. 98.

With commendable indignation, he reprobates the conduct of those defenders of our Church, whose eager and extravagant

crimination of those who differ from them, serves only "to injure the cause of the Gospel, by lacerating and inflaming the wound of separation." As he observes, "our greatest danger cannot, in the present age, arise from any doctrinal errors of religion;—but from a *total abandonment of the whole Christian Dispensation,—an utter disregard and dereliction of all religious principles.*"

Those friends of the Established Church, who have apprehended danger to its prosperity from Bible Societies and Sectarian Schools, have proposed, as a means of averting that danger, "to extend the influence and augment the powers of the Society for Promoting Christian Knowledge; and by the formation of another institution to promote the establishment of National Schools, to instruct the children of the poor, in large numbers, by the new methods of education in connexion with, and upon the principles of the Established Church." But Mr. Yates affirms, that these Institutions, however laudable and beneficial in themselves, cannot possibly remedy the grand evil of which he complains. He argues, that the beneficial influence of both can be much felt only in those parishes where the smallness of the population admits of their exertions being seconded and animated by the personal superintendence and efforts of the Parish Priest.

"In such parishes, Bibles and Prayer Books given to the poor, may be expected to produce the beneficial effects intended, both to the individuals and to the state; they are taken to Church, and there used and profited by, and consequently read with more advantage in private. . . . He illustrates this, in speaking of the National Society, by comparing the number of children educated in country parishes, where the parochial Clergy take the charge, with the proportion in some of the populous and wealthy parishes of the metropolis where the clergy cannot interfere. As an instance from the country, the Deanery of Hedingham may be selected: this district in Essex, not thickly populated, educates in 31 Parishes 2,279 children, being an average of *Seventy-three* to a parish. In the most considerable Metropolis Parishes, the Parochial Schools, at present under the care of the Church of England, educate a number not more than equal in some to three children, in some two, and in two of the most populous and richest parishes in England, only *ONE CHILD TO A PARISH*, if the population were divided in the same proportion as the *GENERAL AVERAGE OF THE COUNTRY PARISHES.*" pp. 109, 111.

Those who have witnessed the annual assemblage of the Charity Children of the Metropolis in St. Paul's Cathedral, and whose feelings have borne testimony to the munificent spirit which seems, on every occasion, to animate, in a peculiar manner, the breasts of that portion of our countrymen, will be surprised when they are thus told, that the inhabitants of London

have contributed much less than their just share towards the education of the children of the poor. The statement here given is supported by many examples, the most striking of which obviously is that of the parish of St. Mary le Bonne.

In short, without impeaching in the least the pious intention and beneficial tendency of the Society for Promoting Christian Knowledge, and that for the establishment of National Schools, the author gives it as his opinion, that they cannot go far towards protecting the Established Church from the danger which threatens it, unless measures be taken by the legislature to supply means by which their exertions may acquire force and efficacy.

"The Dereliction of Duty, and Non-residence of the Clergy, have also been assigned as chief causes of danger to the Church." The discussion of this subject leads to a warm and manly attempt to rescue that body of men from the general and undeserved censure, which has been brought upon the whole by the indiscretions of a few. The matter is taken up as it should be. We all know, that, in the minds of the vulgar, the misconduct of an individual is apt to fix a stigma upon the whole body to which he belongs, and that the Clergy, more than any other order of men, are liable to this indiscriminate uncharitable mode of condemnation. But even Senators—Senators who are chargeable with this species of injustice—should have felt more liberally than, in a solemn public Act, to confound the tares with the wheat; and to implicate in one sweeping sentence the deserving many and the guilty few.

"The Acts which have recently passed the Legislature, and the discussions consequent upon their introduction, seemed to have been formed upon a view of these exceptions alone. The censure dealt with no unsparing hand, and unsoftened by any notice of the far greater proportion of pious and useful pastors, fell, like corrosive poison, upon the cause of religion; and consequently upon the best interests of the State and of humanity. And the Acts themselves have not produced any of those benefits to the Established Church which their advocates proposed and expected. They may, perhaps, have reached a few instances of delinquency; but have not contributed in the least degree to supply the wants of the Establishment, *where those wants are most urgent and most dangerous.*" p. 120.

"And it now appears absolutely necessary to the *stability of the Church of England*, and to the *security and preservation of our established Constitutional Government*, that a Law should be forthwith enacted, to *DIVIDE THE PRESENT LARGE PARISHES* into smaller Parishes, each containing an allotted ratio and proportion of population appropriate to the purposes of parochial instruction and superintendence.—To erect, as nearly as possible, in the centre of each of these divisions, not already so provided, a proper edifice for the due celebration of Divine Worship, according to the Liturgy of the Church of England; a sufficient part of the same to be fitted up with proper seats for the accommodation of the lower classes of

the parishioners, and the remainder to be let out to the more wealthy inhabitants: the pew rents thus arising to form a part of the maintenance of the Minister. To provide a proper habitation for a resident Minister, and to secure the appointment of such a Minister under the established Episcopal authority, not only to conduct the Public Worship, but also to reside in and take the parochial charge of the Parish, and perform the useful and important duties of the pastoral office. And the wise provisions of such an Act might be extended to all new districts of future increasing or changing population, by enacting, that whenever three or four hundred houses are built, the proprietors of the land, and of the improved rents, should allot a proper space for a Church to be erected, and the due parochial duties performed under the regulations of the Act." p. 27, 28.

Such is the outline of the plan, which Mr. Yates wishes to be presented to the Legislature, for rescuing the Established Religion of his country from an encreasing danger; and which, in the volume before us, he submits "to the public inspection." That the plan will have no opposition to encounter seems hardly to be expected. The enemies of the Church will naturally object to any measure whose object is to encrease and extend her influence; and many even of her friends will be alarmed at the difficulties attending the execution of that which is here so strongly recommended. The utility, however, of the plan is obvious; and we assert, that no plan can be devised, as at all likely to attain the end proposed, unless *this* be in some way or other combined with it. And if the measure recommended really is essential to the public welfare, "great and acknowledged difficulties must not be permitted to deter the comprehensive mind of the judicious and energetic Statesman" (to whom the plan is submitted) from undertaking it." To what we have already said, it will be necessary to add but little respecting the general merits of Mr. Yates's proposal. Let us for a moment suppose the measure he proposes carried into execution; let us suppose that a sufficient number of Churches have been built for the accommodation of all (whether rich or poor) who are desirous, or not unwilling to frequent them; that proper Ministers have been provided for the celebration of Divine Service; and that the proposed division of overgrown parishes, into others smaller and better adapted to the purposes both of God and man, has been effected. Who will say, that we should not, in that case, enjoy in a much greater degree than we now do, the order, the peace, the comfort, the consolations and the ineffable blessings which naturally spring from religious instruction and divine knowledge? Is it credible, that as soon as an opportunity of attending the public worship of the Almighty with comfort and convenience is afforded, the inclination

to profit by that opportunity should vanish? Or can we suppose, that religious instruction, will now, for the first time, cease to have its proper influence on the public morals and welfare? An increased number of Churches, with increased attention to the convenience of congregations, would put the Establishment, in a material point, on a footing with its adversaries; and, at the same time, strengthen the attachment of its friends, by removing a subject of just and serious complaint.—“The harvest truly is plenteous, but the labourers are few.” And to this deplorable, though sacred truth, every devout member of the Church, but above all, every conscientious member of parliament, will, we trust, readily assent, and following the advice contained in the remaining part of the text,—“Pray the Lord of the harvest, that he will send forth labourers into his harvest.” Lord Liverpool has much in his power.

But there are difficulties to be surmounted. The author, however, denies that they are by any means insurmountable. For instance, it may be found rather difficult to make such a division of the overgrown parishes, as not to interfere with the present method of relieving the poor; or with the real or supposed interests of individuals; to provide at once, a maintenance for the ministers to be appointed to the new Churches, and a compensation to those who must lose a part of their income by the division of their parishes; to provide for the expence of erecting Churches; and lastly, to settle the right of presentation to the new livings.

The dissatisfaction of individuals on the score of property, it is hoped, would be but small. Their conviction of the utility of the measure would do much: a wise exertion of the authority of Parliament, in the manner usual in such cases, would do all the rest. With respect to the division of Parishes, and the provision for the support of the new clergy, we have a few observations to offer. But we must first quote a remark of our Author's on the former of these subjects, which we think well worthy of consideration.

“The alteration which, since the period of the Reformation, hath taken place in the manner of assisting the temporal wants of the poor, renders it now less easy to supply their spiritual necessities by such a division of these extensive districts into smaller parishes, as the purposes of religious instruction absolutely require. But if this difficulty could, by a temperate and discriminating perseverance, be surmounted, the result, by placing the poor under a more direct and personal superintendence of their Parish Minister and Parish Officers, giving them more of a Christian character, and of consequence more industry, economy, and temperance,—might produce a reduction in the present enormous tax now levied for their relief; and thus offer to the wealthier class of the community, advantages

not particularly contemplated in the view now intended to be taken of the subject." p. 130, 131.

This would be an important advantage indeed : an advantage, which, if no other good were to result from the measures proposed, would be sufficient to entitle them to an attentive examination. There is in truth no greater proof of the degeneracy of the poor of this country, than the readiness with which they submit to the degradation of applying to the parish for relief. That spirit of independence, which formerly could not brook being indebted to the assistance of others for that which honest industry could procure ; which made even those who were worn down with years and infirmities, endure "the bitterest gripes of smarting poverty" rather than apply for "charitable succour," seems now to have pretty nearly quitted the land—especially in those places where they are most in want of religious instruction. They now without regret and sometimes without necessity, demand as a right that, which to be compelled to sue for, was once considered the greatest wrong which fortune could inflict. It is not impossible, in several populous Parishes, to find instances of families, who have never, for a whole century, ceased to be a burthen upon the public. Thus those funds, which were intended for the benevolent purpose of relieving the wants of those who might be in distress, have, in many instances, served to encourage the evil propensities of persons who are content to eat the bread of idleness, and subsist on the labour of others. And where are these unprofitable servants usually found at those times (we speak of great parishes in great towns) which are set apart for the worship of their Maker? Not always in the courts of the house of their God. Thither they could not often repair without learning, that it is the duty of us all "to labour truly to get our own living ;" nor could they often hear this precept inculcated without feeling some inclination to put it in practice. The ordinary consequences of an habitual attendance on Divine service, are decency in outward appearance and behaviour ; a more regular discharge of moral duties, and an increase of industry and frugality. And if an enquiry were instituted into the characters of those who are accustomed to throw themselves upon their parishes, it would be found that of those who without bodily infirmity, or any real necessity, are wicked enough to sue for charitable relief, very few had ever received that religious instruction, which it is the duty of the Established Church to provide for all.—But, the present enormous extent and population of many of the Parishes, renders it impossible for the parish officers to institute an inquiry into the nature of

every individual case, or to see that their bounty be not abused ; and the same cause prevents the minister from effecting the moral improvement of all the poor in his district, either by public instruction or private exhortation. We have, on the whole, good grounds for agreeing with Mr. Yates that, if the proposed division were to take place, the result would be a considerable diminution of the poor's rates ; and that the difficulties attending the execution of this part of his plan, would be amply repaid by the advantages it would produce.

The providing of a respectable maintenance for the new ministers, and a compensation to those whose incomes must suffer by the division of their parishes, is next considered :

“ This difficulty is the greater, because, in most of the cases, the present Ecclesiastical payments are in no sufficient degree proportionate to the numbers of people, or the aggregate worth of the property receiving the protection of the State, and therefore bound in wisdom and justice to contribute to its preservation. Perhaps the least objectionable, and certainly the most efficient, maintenance for the Parochial Ministers may be found to be the enactment of a small *rent-charge* in each parochial division, in addition to the established parochial payments and fees, and the rents to be received for a part of the pews in every Parish Church. Under such an arrangement, the present incumbents might each retain their present Church, encircled with a proportionate district, according to its capacity of receiving a congregation ; and as this law, if enacted, must be gradual in its operation, the defalcation of income might, under a recommendation from the Honorable House of Commons, be compensated to each of them by one of the Cathedral Dignities, as vacancies occur, compatible with the parochial duties, and giving a life interest, similar to the present possession.” p. 135, 136.

The *pew rent* is an unobjectionable resource ; and so will the *charge* in proportion to *the rents of houses* be considered, whenever householders shall come to feel somewhat as Mr. Yates does, that their particular interests will be promoted, by enlarging the sphere of general religious knowledge. But the diverting of ecclesiastical dignities into a channel altogether new, is not likely to be much relished by the present body of dignitaries, whether ecclesiastical or civil. The Bishops will think they cannot afford to dispense with any of their patronage ; Ministers of State, who are the lawgivers in such cases, will take care to decide, that the interests of the nation require that they should keep all they have. Both will object to the idea of the House of Commons recommending the new clergy to stalls—as they do their own Chaplains ; but both, we cannot doubt, will allow that the subsidiary clergy ought to have a share of those dignities proportioned to their numbers. This will be enough : it will be no small inducement to men distinguished for talents and erudition to sue for the incumbency of the

new churches, and to discharge their sacred duties with conscientious zeal. Preferment given to a whole class of the clergy, solely because they are in the habit of preaching well, will be a new thing of which all will approve. Paley's maxim about popular preachers was a very good college joke, but nothing more. A man who stands up and holds forth by the side of the high-way will be popular, if he please the ignorant who interrupt their vulgar callings for a moment to listen to him. But he who addresses an assembly of devout Christians, possessed of taste and knowledge, can render himself popular, only by manifesting a degree of taste and sacred wisdom considerably greater than their own. He must win the heart, he must inform the understanding. But he who can do this is not an ordinary character. He is, however, what we call a popular preacher—a designation necessarily importing high desert. Public speakers, who do not possess and display qualities somewhat similar, are not preachers.

The expense of building the churches, and of endowing them, (if they must be endowed,) ought to fall upon the nation at large, not upon the parishes in which they are built. The obvious means of diminishing the expense of building, is plainness in the construction and fitting up of the edifice. It is not essential that churches be highly wrought architectural ornaments of the streets in which they stand; or that they vie in grandeur with those which serve as monuments of the magnificence of our pious ancestors. If they afford suitable accommodation to every class of hearers, it is all that is required. But would it tend to the general interests if, the new churches being unendowed, the minister were left to depend upon his congregation for support? In this, as in almost every other question, "much may be said on both sides." On an impartial examination of the question, we are convinced, that it would be difficult to conceive a less objectionable way of disposing of it, than that presented to our readers in the above extract; according to which, the Minister is made neither wholly dependent, nor wholly independent, on his congregation. A Clergyman may, and perhaps ought, to be dependent on his audience, to a certain degree. A sense of his dependence may stimulate his exertions, let the natural—the general frame of his mind be what it may; and the hope, that his reward will be proportionate to his labors, will at all times enable him to go on his way rejoicing. Divines do not subsist like divinities.

Here a question occurs, upon the answer to which will depend the fate of an objection which will be brought against the

proposal for augmenting the number of churches. What is the reason why so many churches in London are so nearly abandoned on the Lord's Day?—The want of exertion and of ardour—the appalling dread of the imputation of methodism, furnishes, in some instances, an explanation of the sad phenomenon; and the freedom of remark upon the preacher's manner and matter explains it in other instances. It is now a fashion, which was unknown to our serious forefathers, for individuals to travel from one place of worship to another, just as they happen to be allured by curiosity and the love of novelty. Instead of going to church for substantial edification, they meet to sit in judgment upon the preacher, who is applauded or condemned on principles not founded in either reason or scripture.

The mode in which the Minister's income is to be raised, has already been mentioned. The pew rents will form but a fluctuating provision. The number of churches being increased, the demand for pews will be diminished, and a reduction take place in the price of them. One great purpose, also, of the new erections being to accommodate the poor, it would defeat that purpose, if all, or even the greater part of the building were let to the wealthy parishioners. The rental, however, of the seats, which it would be proper to let, though probably insufficient of themselves for the due maintenance of the incumbent, would prove no contemptible addition to an endowment obtained in the way already pointed out. Some small endowment will be found indispensably requisite. For if there were no endowment, and if the rents did not furnish a comfortable subsistence, the Minister would be compelled to have recourse either to other pursuits, which would withdraw much of his time from his pastoral duties; or to the voluntary contributions of his flock. If he prefer the former expedient, some of those advantages would be lost which the new Churches and Ministers were intended to produce; if the latter, he must suffer in point of useful personal dignity. Subscriptions can safely be resorted to only by very popular preachers—and who can fix himself so firmly in the hearts of others as to insure the continuance of his popularity? But if a man happen not to be *popular*, that is, *well liked* by those who never yet profited without being pleased, he must submit to the hard alternative of either humouring the prejudices of his audience, or of starving under the operation of their displeasure. A conscientious man cannot do the one, a prudent man will not do the other. We are far from meaning that a Clergyman of the Church of England ought not to be much influenced by the opinions of his hearers. It is his duty,

as well as his interest, to make concessions even to their prejudices; but he ought to know where to stop. He has the authority and example of an apostle in becoming "all things to all men" for a good purpose; but he is under no obligation to concede any thing contrary to reason and his conscience.

"If it be the part of profound and enlightened wisdom to appropriate a class of men to the religious and moral instruction of the country: if the civil and public advantages of such an institution be evident to the slightest reflection, and apparent in the superior civilization, order, and decorum of society: if Christianity be any thing more than a cunningly devised fable: if it be, in fact, a system of truth most conducive to social and individual happiness: if the concerns of Eternity be superior to those of Time: if the influence of things present upon the mind of man be sufficient to weaken and obliterate the impression of future prospects, not frequently placed in view, and pressed upon the attention: if for this highly useful and most important purpose, it be advisable to call in the aid of talent and learning, genius and ability, as well as zeal and industry: then these unanswerable and irrefragable truths will prove the wisdom and necessity of providing a just maintenance for such men, and the importance of a judicious appropriation of the means of securing for them respect and attention." pp. 215, 216.

Supposing now that other difficulties are surmounted, how is the right of presentation to the new livings to be settled? The only case considered by Mr. Yates, is that which will interfere with the privileges and immunities of certain individuals. Such claims would, no doubt, sometimes occupy the attention of those to whom the management of the business would be entrusted; but, in most instances, they might be settled without difficulty, by the offer of an equivalent. But after all such claims were determined, there would remain several new rectories, of which the patronage would be to be disposed of. To whom should the Legislature give the right of presentation? to the Crown, or to the Bishops? No additional augmentation of the influence of the Crown is at all necessary at present. Professional merit is not always the principal recommendation to those ecclesiastical dignities, of which the minister has the disposal; and, as it is a matter of high importance that none but competent persons be appointed to such situations, no unworthy considerations should be allowed to influence the selection. The Bishops are, without any doubt, the only persons competent to choose proper ministers; and they are the least likely to suffer their choice to be governed by improper motives.—The people might, it is true, be left to choose their own pastors; but this is an expedient, which could seldom answer any good purpose; while it would certainly produce, on most occasions, a great deal of mischief. Nonconformists, whose

suffrages could not be rejected, would gain an ascendancy; dissensions would be produced among neighbours; and illiterate men might, through dexterous management, be put in charge of congregations. Besides, it is notorious, that the people do not always continue satisfied with the person on whom their choice has fallen.

The preceding sketch will convey an idea both of Mr. Yates's plan, and of his proposed mode of carrying it into execution. Never, perhaps, did any measure, of such importance and magnitude, present fewer obstacles. Even in its economical views, it is worthy the most serious attention of the Legislature, which will do honor to itself by considering it in a manner suited to its high national utility.

The favorable opinion we entertain of the project, is so clearly expressed in the course of our observations, that further commendation of it would be absurd.

ART. IV.—*Memoir on the Ruins of Babylon*, by CLAUDIUS JAMES RICH, Esq.

(Concluded from vol. II. p. 23.)

THE next traveller to the banks of the Euphrates was M. Niebuhr, and from that gentleman's acknowledged erudition, and his acuteness in examining subjects of Asiatic antiquity, it is to be regretted that he passed so rapidly, in his route to Bagdad, through those celebrated remains of Babylonian grandeur. It is well known, however, with how many obstacles, from the jealous suspicion as well as open hostility of the present possessors of those renowned regions, the European traveller, when unattended by a proper escort, has to contend. Such was the case with the learned Dane, whose description of the ruins is of a very general nature; although he confirms all that Della Valle has related respecting the immensity of the piles of ruin scattered over the wide plain of Hellah, and the continual excavation of the ground for the bricks, of a foot square, which formed the foundation of the walls and structures of ancient Babylon. These, it has been observed, are on the eastern side of the river; but Niebuhr also mentions a stupendous fabric¹ which he visited, about six miles below Hellah, on the western

¹ Niebuhr's Travels, Vol. ii. p. 286.

side, called by the natives *Birs Nemroud*. Apprehensions of danger from the menacing Arabs who watched him, prevented his taking the dimensions of this hitherto little noticed mass of ruins, denominated by the Jews settled in the neighbourhood, the prison of Nebuchadnezzar; but more probably, as D'Anville observes, his Palace. What, however, he was then prevented from doing, has since been effectually done by Mr. Rich, and our regret is in consequence proportionably diminished. We shall give an ample extract from that portion of his memoir which describes this mighty ruin.

M. Otter, like Niebuhr, passed through this country too hastily to make any minute and accurate personal observations on the remaining monuments of Assyrian pride; but he was informed, that amidst the woods and coppices which now envelope the site of Babylon, vast remains of walls and edifices were to be traced, and thinks it not improbable that some of these very woods, so abundantly dispersed over the grounds and preserved from age to age upon the same spot, may be the remains of the celebrated *Hanging Gardens* mentioned by Diodorus and Strabo.¹ To this it may be added, that Hellah is at this day celebrated for the extent and beauty of its gardens.²

Whatever comes from the pen of so great a geographer as D'Anville, deserves respectful attention, and on that account, rather than from any clearness of description in the narrative itself, it is proper to mention the manuscript of Père Emanuel, inserted in his *Euphrates and Tigris* at pages 116, 117, &c., giving an account of a vast ruin seen by that missionary on the western side of the river, the bricks composing which were of such a solid substance, and so closely compacted, that it was scarcely possible to detach them from the mass to which they were united. This was undoubtedly the *Birs Nemroud*, above alluded to, and so far the account is valuable; but it is accompanied with no detailed particulars with respect either to its extent or to its elevation.

The last account of these ruins that appeared in print previously to this by Mr. Rich, is that by M. Beauchamp, who, in his distinguished office of Vicar General of Babylon, had frequent opportunities of visiting and examining them. His account was given to the public in the *European Magazine* for May, 1799, being a translation from the French original, and is more minute and satisfactory than any preceding one as to

¹ Otter's Travels, Vol. ii. p. 211.
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² Rich's Memoir, p. 12.
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he situation of the ruins and the materials of which they are composed. Speaking of Della Valle's ruin, he says it could never have been supposed to be the work of human hands, had it not been proved to be so by the layers of bricks, in regular order, burned in the fire, cemented with *bitumen*, and intermixed with *osiers*. He observed, impressed on most of them, the unknown characters already mentioned. He confirms all that Diodorus reports concerning the sculptured animals on the walls, and the paintings on the bricks in the following remarkable passage: "This place and the Mount of Babel adjoining, are commonly called by the Arabs *Makloubé*, that is, turned topsy turvy," (the *Mujelibè* of Mr. Rich,) "I was informed by the master-mason employed to dig for bricks, that the places from which he procured them were large thick walls, and sometimes spacious chambers. He has frequently found in them earthen vessels, engraved marbles, and about eight years ago, a statue as large as life, which he threw back amongst the rubbish. On one wall of a chamber he found the figures of a cow, and of the sun and moon" (objects sacred in the astronomical worship of both Egypt and Babylon,) "formed of varnished bricks. Sometimes idols of clay are found, representing human figures. I found one brick on which was a *Lion* (the zodiacal lion) and on others a half-moon in relief." ¹ The same master-mason took him to a place, where the wall, built of the same furnace-baked bricks, appeared to have been *sixty feet* thick; what an inexhaustible source of materials for the Arabian architect! In another place he found a subterranean canal, which instead of being *arched* over, was covered with massy pieces of sand-stone, six or seven feet long, by three wide. He concludes thus: "These ruins extend several leagues to the north of Hellah, and incontestably mark the situation of Ancient Babylon." ²

We come at length, after this extensive range through preceding history and prior description ancient and modern, to the more recent survey of Babylon by the author before us.

The residence of Mr. Rich at the court of Bagdad, and the powerful protection of the Pasha, could not but afford him every facility for that comprehensive investigation, of which he desires us to consider the present essay as only the precursor. He commences the essay by declaring that he means to refrain from all idle conjecture, and to adhere to facts alone; to relate only what he saw, and in the order in which he saw it. He

¹ Europ. Mag. May 1799.

² Ibid.

describes the whole country between Bagdad and Hellah, a distance of 48 miles, as a perfectly flat, and for the most part, uncultivated waste; though it is evident from the number of canals by which it is traversed, and the immense ruins that cover its surface, that it must formerly have been both well peopled and well cultivated. For the accommodation of the traveller, at convenient distances throughout the whole track, there have been erected *khans*, or *caravanseraes*, and to each is attached a small village. About two miles above Hellah, the more prominent ruins commence, among which, at intervals, are discovered in considerable quantities, *burnt* and *unburnt bricks* and *bitumen*; two vast mounds in particular attract attention from their size, and these are situated on the eastern bank of the Euphrates. There are scarcely any remains of ruins visible, immediately opposite on the western bank, but there are some of a stupendous magnitude on that side, about six miles to the south-west of Hellah, which will be noticed hereafter.

The first grand mass of ruins, Mr. Rich thus describes:

“It is one thousand one hundred yards in length, and eight hundred in greatest breadth, its figure nearly resembling that of a quadrant: its height is irregular; but the most elevated part may be about fifty or sixty feet above the level of the plain, and it has been dug into for the purpose of procuring bricks. Just below the highest part of it is a small dome in an oblong inclosure, which, it is pretended, contains the body of a son of Ali, named Amran, together with those of seven of his companions, all slain in the battle of Hellah. Unfortunately for the credit of the tradition, however, it is proved on better authority to be a fraud not uncommon in these parts, Ali having had no son of this description. From the most remarkable object on it I shall distinguish this mound by the name of Amran.

“On the north is a valley of five hundred and fifty yards in length, the area of which is covered with tussocks of rank grass, and crossed by a line of ruins of very little elevation. To this succeeds the second grand heap of ruins, the shape of which is nearly a square, of seven hundred yards length and breadth, and its S. W. angle is connected with the N. W. angle of the mounds of Amran, by a ridge of considerable height, and nearly one hundred yards in breadth. This is the place where Beauchamp made his observations, and it is certainly the most interesting part of the ruins of Babylon: every vestige discoverable in it declares it to have been composed of buildings far superior to all the rest which have left traces in the eastern quarter: the bricks are of the finest description; and notwithstanding this is the grand storehouse of them, and that the greatest supplies have been and are now constantly drawn from it, they appear still to be abundant. But the operation of extracting the bricks has caused great confusion, and contributed much to increase the difficulty of decyphering the original design of this mound, as in search of them the workmen pierce into it in every direction, hollowing out deep ravines and pits, and throwing up the rubbish in heaps on the surface. In some places they have bored into the solid mass, forming winding caverns and subterranean passages, which, from their being left without

adequate support, frequently bury the workmen in the rubbish. In all these excavations walls of burnt brick laid in lime mortar of a very good quality are seen; and in addition to the substances generally strewed on the surfaces of all these mounds we here find fragments of alabaster vessels, fine earthen ware, marble, and great quantities of varnished tiles, the glazing and colouring of which are surprisingly fresh. In a hollow near the southern part I found a sepulchral urn of earthen ware, which had been broken in digging, and near it lay some human bones which pulverized with the touch.

"To be more particular in my description of this mound, not more than two hundred yards from its northern extremity is a ravine hollowed out by those who dig for bricks, in length near a hundred yards, and thirty feet wide by forty or fifty deep. On one side of it a few yards of wall remain standing, the face of which is very clean and perfect, and it appears to have been the front of some building. The opposite side is so confused a mass of rubbish, that it should seem the ravine had been worked through a solid building. Under the foundations at the southern end an opening is made, which discovers a subterranean passage floored and walled with large bricks laid in bitumen, and covered over with pieces of sand stone, a yard thick and several yards long, on which the whole being so great as to have given a considerable degree of obliquity to the side walls of the passage. It is half full of brackish water (probably rain water impregnated with nitre, in filtering through the ruins which are all very productive of it,) and the workmen say that some way on it is high enough for a horseman to pass upright: as much as I saw of it, it was near seven feet in height, and its course to the south. This is described by Beauchamp, (vide Rennel, p. 369.) who most unaccountably imagines it must have been part of the city wall. The superstructure over the passage is cemented with bitumen, other parts of the ravine with mortar, and the bricks have all writing on them. The northern end of the ravine appears to have been crossed by an extremely thick wall of yellowish brick cemented with a brilliant white mortar, which has been broken through in hollowing it out; and a little to the north of it I discovered what Beauchamp saw imperfectly, and understood from the natives to be an idol (Rennel, *ibid.*). I was told the same thing, and that it was discovered by an old Arab in digging, but that not knowing what to do with it, he covered it up again." On sending for the old man, who pointed out the spot, I set a number of men to work, who, after a day's hard labor, laid open enough of the statue to show that it was a lion of colossal dimensions, standing on a pedestal, of a coarse kind of gray granite and of rude workmanship; in the mouth was a circular aperture into which a man might introduce his fist."—pp. 21—25.

The next considerable mass to that of Amran is the Kasr, or Palace, as it is called by the natives, and it is thus described:

"It is a very remarkable ruin, which being uncovered and in part detached from the rubbish, is visible from a considerable distance, but so

¹ "It is probable that many fragments of antiquity, especially of the larger kind, are lost in this manner. The inhabitants call all stones with inscriptions or figures on them *Idols* *صوم*."

surprisingly fresh in its appearance, that it was only after a minute inspection I was satisfied of its being in reality a Babylonian remain. It consists of several walls and piers (which face the cardinal points) eight feet in thickness, in some places ornamented with niches, and in others strengthened by pilasters and buttresses, built of fine burnt brick, (still perfectly clean and sharp,) laid in lime cement of such tenacity, that those whose business it is have given up working, on account of the extreme difficulty of extracting them whole. The tops of these walls are broken, and may have been much higher. On the outside they have in some places been cleared nearly to the foundations, but the internal spaces formed by them are yet filled with rubbish in some parts almost to their summit. One part of the wall has been split into three parts and overthrown as if by an earthquake; some detached walls of the same kind, standing at different distances, show what remains to have been only a small part of the original fabric; indeed it appears that the passage in the ravine, together with the wall which crosses its upper end, were connected with it. There are some hollows underneath, in which several persons have lost their lives; so that no one will now venture into them, and their entrances have now become choked up with rubbish. Near this ruin is a heap of rubbish, the sides of which are curiously streaked by the alternation of its materials, the chief part of which, it is probable, was unburnt brick, of which I found a small quantity in the neighbourhood, but no reeds were discoverable in the interstices. There are two paths near this ruin, made by the workmen who carry down their bricks to the river side, whence they are transported by boats to Hellah; and a little to the N. N. E. of it is the famous tree which the natives call *Athelè*, and maintain to have been flourishing in ancient Babylon, from the destruction of which they say God purposely preserved it, that it might afford Ali a convenient place to tie up his horse after the battle of Hellah! It stands on a kind of ridge, and nothing more than one side of its trunk remains (by which it appears to have been of considerable girth); yet the branches at the top are still perfectly verdant, and gently waving in the wind produce a melancholy rustling sound. It is an evergreen, something resembling the *lignum vita*, and of a kind, I believe, not common in this part of the country, though I am told there is a tree of the same description at Bassora."—pp. 25—27.

The third and last ruin described in this eastern division, is that of Della Valle, so often alluded to above; and we think it too curious to be omitted, although Mr. Rich seems rather disinclined to adopt the opinion of its actually being the remains of the Tower of Belus.

"A mile to the north of the Kasr, or full five miles distant from Hellah, and nine hundred and fifty yards from the river bank, is the last ruin of this series, which has been described by Pietro della Valle, who determines it to have been the Tower of Belus, an opinion adopted by Rennel. The natives call it Mukallibe (مقلبة) or, according to the vulgar Arab pronunciation of these parts, Mujelibè, meaning overturned; they sometimes also apply this term to the mounds of the Kasr. It is of an oblong shape, irregular in its height and the measurement of its sides, which face the cardinal points; the northern side being two hundred yards in length, the southern two hundred and nineteen, the eastern one hundred and eighty-two, and the western one hundred and thirty-six;

the elevation of the S. E. or highest angle, one hundred and forty-one feet. The western face, which is the least elevated, is the most interesting on account of the appearance of building it presents. Near the summit of it appears a low wall, with interruptions, built of unburnt bricks mixed up with chopped straw or reeds, and cemented with clay-mortar of great thickness, having between every layer a layer of reeds: and on the north side are also some vestiges of a similar construction. The S. W. angle is crowned by something like a turret or lantern: the other angles are in a less perfect state, but may originally have been ornamented in a similar manner. The western face is lowest and easiest of ascent, the northern the most difficult. All are worn into furrows by the weather; and in some places, where several channels of rain have united together, these furrows are of great depth, and penetrate a considerable way into the mound. The summit is covered with heaps of rubbish, in digging into some of which, layers of broken burnt brick cemented with mortar are discovered, and whole bricks with inscriptions on them are here and there found; the whole is covered with innumerable fragments of pottery, brick, bitumen, pebbles, vitrified brick or scoria, and even shells, bits of glass, and mother of pearl. On asking a Turk how he imagined these latter substances were brought there, he replied, without the least hesitation, "By the deluge." There are many dens of wild beasts in various parts, in one of which I found the bones of sheep and other animals, and perceived a strong smell like that of a lion. I also found quantities of porcupine quills, and in most of the cavities are numbers of bats and owls. It is a curious coincidence, that I here first heard the oriental account of satyrs. I had always imagined the belief of their existence was confined to the mythology of the west: but a Chôadar, who was with me when I examined this ruin, mentioned by accident, that in this desert an animal is found resembling a man from the head to the waist, but having the thighs and legs of a sheep or goat; he said also that the Arabs hunt it with dogs, and eat the lower parts, abstaining from the upper, on account of their resemblance to those of the human species. "But wild beasts of the desert shall lie there, and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there.—Isaiah xiii. 21."—pp. 28—30.

Mr. Rich, having now finished his observations on the ruins upon the east bank of the Euphrates, enters upon the examination of what, on the opposite west bank, have been by some travellers supposed (and their suppositions have been adopted by Major Rennel) to be the remains of this great city. Those, however, which Mr. Rich describes are of the most trifling kind, scarcely exceeding one hundred yards in extent, and wholly consisting of two or three insignificant mounds of earth, overgrown with rank grass. The country too being marshy, he doubts the possibility of there having been any buildings of any magnitude ever erected in that spot, and much less, buildings of the astonishing dimensions of those described by the classical writers of antiquity. He then opens to our view, a new and almost unexplored remain of ancient grandeur in the following passage, with which, and a few subsequent

remarks, we shall conclude our extracts from this interesting little volume, in full expectation of being enabled hereafter to view the subject with many new lights thrown upon it.

"But although there are no ruins in the immediate vicinity of the river, by far the most stupendous and surprising mass of all the remains of Babylon is situated in this desert about six miles to the S. W. of Heliopolis. It is called by the Arabs *Birs Nemroud*, by the Jews *Nebuchadnezzar's Prison*, and has been described both by Père Emanuel and Niebuhr (who was prevented from inspecting it closely by fear of the Arabs), but I believe it has not been noticed by any other traveller. Rennel, on the authority of D'Anville, admits Père Emanuel's ruin into the limits of Babylon, but excludes Niebuhr's, which he says cannot be supposed to have been less than two or three miles from the S. W. angle of the city. No one who had not actually examined the spot could ever imagine them in fact to be one and the same ruin.

"I visited the Birs under circumstances peculiarly favorable to the grandeur of its effect. The morning was at first stormy, and threatened a severe fall of rain; but as we approached the object of our journey, the heavy clouds separating discovered the Birs frowning over the plain, and presenting the appearance of a circular hill crowned by at once with a high ridge extending along the foot of it. Its being entirely concealed from our view during the first part of our ride, prevented our acquiring the gradual idea, in general so prejudicial to effect, and so particularly lamented by those who visit the Pyramids. Just as we were within the proper distance, it burst at once upon our sight in the midst of rolling masses of thick black clouds, partially obscured by that kind of haze whose indistinctness is one great cause of sublimity, whilst a few strong catches of stormy light, thrown upon the desert in the back ground, serve to give some idea of the immense extent, and dreary solitude, of the wastes in which this venerable ruin stands.

"The Birs Nemroud is a mound of an oblong figure, the total circumference of which is seven hundred and sixty-two yards. At the eastern side it is cloven by a deep furrow, and is not more than fifty or sixty feet high; but at the western it rises in a conical figure to the elevation of one hundred and ninety-eight feet, and on its summit is a solid pile of brick thirty-seven feet high by twenty-eight in breadth, diminishing in thickness to the top, which is broken and irregular, and rent by a large fissure extending through a third of its height. It is perforated by small square holes disposed in rhomboids. The fine burnt bricks of which it is built have inscriptions on them; and so admirable is the cement, which appears to be lime-mortar, that, though the layers are so close together that it is difficult to discern what substance is between them, it is nearly impossible to extract one of the bricks whole. The other parts of the summit of this hill are occupied by immense fragments of brick-work of no determinate figure, tumbled together and converted into solid vitrified masses, as if they had undergone the action of the fiercest fire, or been blown up with gunpowder, the layers of the bricks being perfectly discernible,—a curious fact, and one for which I am utterly incapable of accounting. These, incredible as it may seem, are actually the ruins spoken of by Père Emanuel, who takes no sort of notice of the prodigious mound on which they are elevated.

"It is almost needless to observe that the whole of this mound is itself a ruin, channelled by the weather and strewed with the usual fragments

and with pieces of black stone, sand-stone, and marble. In the eastern part layers of unburnt brick are plainly to be seen, but no reeds were discernible in any part: possibly the absence of them here, when they are so generally seen under similar circumstances, may be an argument of the superior antiquity of the ruin. In the north side may be seen traces of building exactly similar to the brick-pile. At the foot of the mound a step may be traced, scarcely elevated above the plain, exceeding in extent by several feet each way the true or measured base; and there is a quadrangular inclosure round the whole, as at the Mujelibè, but much more perfect and of greater dimensions. At a trifling distance from the Birs, and parallel with its eastern face, is a mound not inferior to that of the Kasr in elevation, but much longer than it is broad. On the top of it are two Koubbès or oratories, one called Makam Ibrahim Khalil, and said to be the place where Ibrahim was thrown into the fire by order of Nemroud, who surveyed the scene from the Birs; the other, which is in ruins, Makam Saheb Zeman; but to what part of Mehdy's life it relates I am ignorant. In the oratories I searched in vain for the inscriptions mentioned by Niebuhr; near that of Ibrahim Khalil is a small excavation into the mound, which merits no attention; but the mound itself is curious from its position, and correspondence with others, as I shall in the sequel have occasion to remark.

"Round the Birs are traces of ruins to a considerable extent. To the north is the canal which supplies Mesjid Ali with water, which was dug at the expense of the Nuwaub Shujahed doulah, and called after his country Hindia. We were informed that from the summit of the Birs, in a clear morning, the gilt dome of Mesjid Ali might be seen." pp. 34-38.

The result of the preceding extensive survey of the proudest remaining monuments of Asiatic antiquity, seems to be, that although we have doubtless ascertained the *site*, and from evidence both external and internal, many of the public *edifices* of Babylon; yet the *actual extent* of the circumference of the great city remains unknown; and must ever do so, unless the vestiges of its vast walls shall hereafter be accurately traced by still more assiduous research. If the *Birs* and *Della Valle's ruin* so very distant, were ever included within its walls, the mensurations assigned by the Father of History must be resorted to, however apparently incredible, to solve the difficulty; and Herodotus will thereby obtain a new and unfading laurel. In our present state of doubt and uncertainty, it will be safest for us to coincide in the rational conjecture of some able geographers, that those enormous lines of demarcation were intended rather to designate the bounds of the *District*, than of the *City of Babylon*.

ART. V.—*Des Révolutionnaires et du Ministère Actuel. Par M * * *. Précédé d'un Mémoire Historique sur Fouché de Nantes, maintenant Duc d'Otrante, par l'Editeur Anglois. Murray, 1815.*

THIS ably written pamphlet retraces the political events of the two last years, and discloses the present state of parties in France. It is given to the world with a view to enforce that conduct which the future welfare of France exacts from her present monarch; to develop the policy of the Revolutionists; and to recommend that the doctrine of legitimacy be vigorously upheld by the Allied Sovereigns.

“Il semble,” says Duclos, “qu’un peuple entier ne puisse tirer aucun fruit de l’expérience.” Hist. de Louis XI. Liv. I.

If the aphorism was ever true as applied to a nation, it was pre-eminently so in regard to the French people at that period of their history, when they bowed themselves down to the powers of evil, “obsequiously wrought their bidding,” as if they had been the benefactors of their country; and saw with brutal apathy the bloody career of a series of inhuman beings, whose crimes were consummated in the power they bestowed on Napoleon Buonaparte.

Our own Country, at least, will not come within the scope of the maxim we have cited, since it is notorious that the most valuable blessings of our constitution have grown by degrees out of the operation of circumstances, and of a spirit and capacity to direct them for the common benefit.

Attempts are made to represent the doctrine of legitimacy as detrimental to the interests of the community; but in fact, the supremacy of the people, and that of a royal dynasty, seek but the same object under different denominations. It is agreed that power is held for the good of the people; and that their form of government should be that which is best suited to their manners and disposition. If this government receive its head from a particular family by the laws of succession—if the power of that head be sanctioned by the consent and allegiance of the people through several centuries, if, under its administration, though liable to the errors of human nature, the people have become great, powerful, and happy—it is evident that the right of legitimacy is most injuriously characterized as a hostile and imperious domination that fiercely separates its own welfare from the happiness of those for whose advantage its claims have been asserted. While it is exercised for their benefit, there can be no

reasonable cause why they should desire to dissolve the existing connexion; or to resume the power acquired whether by prescription, or by what they call an original compact.

But we shall be told they may do this, if they see occasion or merely fancy so; you cannot, to use the words of a celebrated orator, draw up a bill of indictment against a whole nation—a whole nation cannot be in the wrong; or, if they be, there is no remedy; the legitimates must bear their martyrdom patiently. *Quidquid multis peccatur, inultum est.*

We must, however, maintain, though we admit the lamentable fact of impunity, that it is quite as practicable for a nation to act with injustice towards their rulers, as for the latter to oppress the people; and that neither the people of France, nor those atrocious knaves, and “fools aspiring to be knaves” who acted in the people’s name, could allege aught in the conduct of Louis XVI. to palliate the foulness of his murder, or to vindicate the horrors of their Revolution. Let us concede, that the policy of the government may not have kept pace with the general spread of intelligence; and that both the wishes and the understanding of the great political family required a larger measure both of freedom and of indulgence. But Louis was always indulgent and willing to grant fully as much freedom as his subjects were qualified to enjoy; and from a view of those blood-stained orgies of drunken liberty, and those ruthless violations of overweening despotism, which have since been witnessed, unbiassed observers are at no loss to conclude, whether, if unchecked from without, the domestic convulsions of France would ever have proceeded with wisdom or terminated in happiness.

Our Author states and inculcates, that the Revolutionists and their proceedings are knit together by a principle as secret and as certain, as that which unites the societies of Illuminati or the Brethren of Free-masonry. He attributes their excesses and the insane enterprises of Buonaparte their supplanter to their inveterate hatred of legitimate princes and the dread of retribution for their past enormities. He animadverts on the political error which caused the allies to identify the affections of the French nation with the cause of Buonaparte. It was imagined that the people who had overrun Europe under his direction, must have embarked their dearest hopes with his desperate ventures; and that moderate proceedings were necessary to soothe their wounded pride. But in Europe, as in Asia, bravery is to be found without honor; and a high degree of submission to the actual government, unconnected with public virtue. An inde-

finite number of human lives were allowed to the demands of the tyrant ; and the youth of the recruits who supplied his army, facilitated their moral corruption and their ready co-operation in his outrages upon the nations he invaded. With such resources, there was little occasion for political genius in the governor of France ; nor were his armies replenished from the zeal of the people.—When the Allies first entered Paris, the principle of legitimacy might have been acted upon with a vigour exempt from the necessity of mortifying sacrifices. But the Revolutionists perceived the indecision of their conquerors : they spoke as the organs of the national will ; and the ministers of the overthrown government were retained. From this moment, we are to date the origin of the conspiracy, the agents of which afterwards surrounded the House of Bourbon. The consequence was foreseen by the Royalists ; but their surmises were treated with indifference or derision.

On the first occupation of Paris, the people had been won over chiefly to the cause of the Royalists ; and the republicans, as being inimical to the latter, were unanimous with the agents of Buonaparte. The classes by which the public mind was represented, were therefore simplified into two. The ardour of the people and their respect for the Sovereign, were impaired by the retention of the ministers of the overthrown adventurer ; and the disaffection of the army, which was left constituted of the old materials, depressed to a still lower standard the expectations of those who looked to the king for the redress of their Country's misfortunes. The Royalists were not wanting in their duty ; but they were treated there, and here too—as mere alarmists.

“ Dans les villes, les partisans de la cause royale, abreuvés d'affronts et de dégoûts, éloignés de toutes les places, souvent même chassés de celles qu'ils avoient occupées, voyoient avec des alarmes sans cesse croissantes, les auteurs de la Révolution renouveler leurs anciens conciliabules, établir dans ces réunions des signes mystérieux, laisser échapper souvent des menaces indiscrettes et des cris de révolte, s'emporter même quelquefois jusqu'à des voies de fait, sûrs de l'impunité, parce que les magistrats étoient décidés à ne rien voir, à ne rien entendre, et que ces misérables trouvoient pour les absoudre assez de complices dans tous les Tribunaux. Cependant ces mêmes royalistes n'abandonnoient point la juste cause, quoique tout semblât les abandonner. De toutes les provinces du royaume, ils ne cessoient d'envoyer des rapports sur tant d'indignités dont ils étoient les témoins, rapports que leur conformité singulière dans les circonstances principales, rendoit encore plus alarmans, parce qu'elle étoit un témoignage irrécusable de leur véracité. On ignoroit quels étoient les projets et le but des conspirateurs, mais il étoit démontré qu'on conspi-

roit, et que la presque totalité des administrations civiles prenoit part à la conspiration. Des cris d'indignation s'élevoient de toutes parts contre les Préfets et ces cris parvenaient jusqu'au Ministère qui les dédaignoit, *qui sembloit même braver le mécontentement de jour en jour plus marqué que faisoit naître son incroyable sécurité.*

At length the departure of the foreign troops left Louis XVIII. defenceless in the midst of his enemies. No expedient of slander or of treachery was neglected to render him unpopular, and the number of his enemies was swelled by the return from different countries of the prisoners of war, who were strangers to the reinstated government.

The departure of the king in March last renewed the distinctions of party among those whose enmity to legitimate power had combined them against him; and Buonaparte, who soon found he might take quiet possession of the throne, was himself but an instrument in the hands of faction. The celebrated protest of the allies, proclaiming among other things, the doctrine of legitimacy, would, however, have united them once more against their common enemy; and, in the author's opinion, the pretended advantages of the newly fabricated constitution would have rallied all parties round Napoleon, had not the battle of Waterloo driven them from the political field, and saved the numerous victims who were marked out over the whole country for destruction.

The author severely censures the choice of ministers on the king's second restoration, and addresses them in a mingled strain of earnestness and irony. We add his exposure of the revolutionary brotherhood; and of the unnatural union of opposite principles and qualities, exemplified in the toleration of Buonaparte's ministerial arrangements.

“L'association révolutionnaire peut tout braver; et toute puissance que l'on aura essayé d'élever contre elle, ne cherchant à la combattre que par des mutations timides et partielles, ne pourra jamais avoir qu'une existence fragile et passagère. En effet, que l'on donne à cette machine politique et mystérieuse, des chefs qui lui soient étrangers, aussitôt ses chefs véritables s'établissent dans l'ombre, et au moyen d'une simple communication avec quelques principaux *sous-ordres*, les rapports directs se trouvent immédiatement rétablis; qu'on essaie de rompre ses rangs en y jettant des intermédiaires dont l'action soit en sens contraire: ses agens subalternes, habiles à dissimuler, cherchent à l'instant même, parmi leurs *frères*, et j'oserois dire presque d'instinct, le point de contact le plus prochain pour s'y rattacher et rentrer par-là dans le mouvement commun qui doit tout entraîner. C'est par cet enchaînement si habilement combiné de tant de ressorts, tous dirigés vers le même point, que, pendant l'année de la première restauration, Rovigo a pu gouverner la police, Maret ou Carnot, l'intérieur, chaque préfet dévoué à Buonaparte le département voisin du sien, où l'on avoit placé par dérision un préfet roy-

aliste. Ainsi, l'exécration araignée répare avec une activité continuelle les moindres altérations qu'éprouve son tissu meurtrier, et cachée au centre de ce piège inextricable, reçoit l'ébranlement le plus léger de ses fils les plus imperceptibles, y enveloppe sa proie, l'assassine lâchement et la dévore sans danger. p. 46, 47.

“ Dans l'année mémorable qui vient de s'écouler, dès qu'une partie quelconque de l'administration tomboit entre les mains d'un royaliste, tous les ressorts sembloient s'en détraquer ; quelles que fussent sa vigilance et son activité, le désordre, la lenteur, les fausses mesures en altéroient l'ensemble, en dérangoient la marche ; et comme le disoit naïvement un ministre dont les bévues prodigieuses vivront éternellement dans l'histoire : *il n'y avoit que les anciens Préfets qui allussent bien*. Politiques ministériels, triomphez-vous de cet aveu ? J'en retournerai les conséquences contre vous-mêmes, et j'en fortifierai tous mes raisonnemens.” p. 60, 61.

“ La France se divise aujourd'hui en deux partis sans doute très-opposés, les victimes et les bourreaux. Dans la plus petite bourgade, tout ce qui avoit un rang, de l'éducation, de la fortune, tout ce qui avoit conservé quelque sentiment de probité, d'humanité, quelques idées d'une justice divine et de la différence qui existe entre le bien et le mal, a été opprimé, dépoillé, assassiné : j'ai dit mille fois ce qu'étoient les assassins et les oppresseurs. Et l'on conçoit le projet de réunir des élémens aussi opposés entre eux que le ciel et la terre ! Et ce projet, on prétend l'exécuter au moment même où nous sortons d'une crise qui vient de faire éclater l'endurcissement, la férocité incurable des uns, en redoublant la haine, l'horreur et le mépris des autres ! Qu'on ne l'espère pas ; il y a de la folie à l'espérer—Il n'y a sur ce point, dans la France entier, qu'un cri, qu'un sentiment, qu'une volonté, et la différence est ici du crime à la vertu.” p. 54.

The anonymous writer points out several errors in the policy of the present administration ; and the various artifices of the revolutionists, among which are the imputation to the royalists of exploded and obsolete opinions, and the allegation of their pretended incapacity for the management of affairs. The latter topic has been noticed in one of our extracts : the former may justly be suffered to sink into contempt.

The army requires to be managed with considerable caution ; since it still seems to be a focus of cabals against the government ; and since many of its emissaries are known to be clandestinely at work in Paris, under fictitious names, and furnished with passports,

“ qu'ils obtiennent sans difficulté dans une foule de municipalités où l'ordre secret est sans doute déjà donné de protéger leur voyage. Grâce à ces précautions, échappant à l'œil de la police et peut-être même, en dépit de son chef, protégés par ses agens subalternes, ils pourront, placés au centre de tous les mouvemens, correspondre simultanément avec tous les corps, et peut-être rattacher les fils de l'association fraternelle jusque dans la maison du Roi, qui est menacée de perdre toutes les garanties qu'offroit son ancienne composition.” p. 70.

The author points out those classes who may possibly be active in a new change of affairs, and he even conceives, though he anticipates the failure of the experiment, that the revolutionists may endeavour, by the offer of the crown, to ally themselves with some member of the present royal family.

The latter part of the work is occupied in recommending the punishment of delinquents, and the protracted stay of the allied troops; and in inculcating the doctrine of legitimacy. Gratefully acknowledging the forbearance at all times exercised by the allies, the essayist earnestly cautions them against those seductions which may lead to their disunion; and exhorts them to maintain and cherish those principles of public and private virtue, which have so recklessly been violated by the French revolution.

The preliminary memoir on Fouché of Nantes is very curious. We shall not now track this titled ruffian through all the robberies and butcheries in which he has been concerned at Nantes, at Lyons, at Rome; nor yet describe the impious, blasphemous spirit that could prompt him to call upon the convention to decree, *That Death is an eternal sleep!*

The editor towards the close of the article states that he had been apprised of his dismissal; and wishes, as many others had before done and still continue to do, that justice may speedily overtake him. Of Fouché, of the execrable Davoust, and divers others their most worthy compeers, we trust that history will yet be enabled to observe,

Ὡς ἀπόλοιτο καὶ ἄλλος, ὅτις τοιαῦτά γε ῥέζοι.

ART. VI.—*A Guide to the Reading and Study of the Holy Scriptures*, by AUGUSTUS HERMAN FRANCK, A.M. late Professor of Divinity, and of the Greek and Oriental Languages, in the University of Halle. Translated from the Latin, and augmented with Notes; Distinct Notations of some of the best editions of the Greek and Hebrew Scriptures; and a copious but select List of the most valuable Commentaries and Biblical Works; exhibiting also in each book the Criticisms of able Divines: together with an interesting Life of the Author: by WILLIAM JAKES, Private Teacher, and Editor of Arndt's true Christianity, &c. Second Edition. 12mo. pp. 365. London, Hatchard, 1815. Price 5s. 6d.

THAT the memory of Professor Franck, the author of the treatise of which the work before us is a translation, should be held in high esteem in Germany, in every country, indeed, in which his labours are known, is perfectly natural: he was the *original projector*, and the *founder* of one of the most useful institutions which modern times have produced—the Orphan House at Halle. While, however, we attribute all due praise to the energy of his mind,—to the ability with which he planned his undertakings; to the zeal with which he prosecuted them; and while we admire the success of his projects, begun in adversity, followed up in the midst of difficulties, and completed in defiance of various persecutions; we must take care not to ascribe to him merits which he did not possess; and to prefer his writings to those which have appeared at a later period, and been enriched with juster opinions.

The work now under consideration is divided into 2 parts: the first regards the *Letter*, the second, the *Spirit* of the Scriptures. It is to the first that our objections have reference, for we must offer some objections, or we could not justify ourselves either to ourselves, or to others.

The first chapter treats of grammatical reading, and the first section contains directions to the student how to make himself acquainted with the Greek of the N. T. and the Hebrew of the Old: and these directions, we have no hesitation in saying, rank among the most injudicious ever committed to paper. It is stated, (p. 4.) that the Greek language with the theological student, “is not to be studied as it would be by the professed grammarian:” and that “so much of it, as is really essential, may be easily acquired by attending to the following observations:”

“The first seven chapters of St. Matthew’s gospel should be read with an accurate, collated version (as that of Beza or Erasmus), until the learner be able to translate the Greek text, without difficulty, into his own, or any other language. He ought not however in this, his first attempt, to be anxious to comprehend *all* the principles of grammatical construction; nor, on account of partial ignorance in this particular, should he forego the improvement which must ever attend a frequent translating of the text. Yet, in order that no delay may be occasioned through a want of some acquaintance with the grammar, it will be proper to read and review frequently, the paradigms of the declensions and conjugations, with other grammatical rudiments; and thus gradually impress them on the mind. When the study of these accompanies a perusal of the seven chapters, theory and practice mutually assist each other. It remains, notwithstanding, to devote more time to the latter, than to the former; to reading the New Testament, than to studying the grammar. Practice may prove a substitute for theory; but theory can avail nothing without practice.

"When the seven chapters in question have been thoroughly studied, and the requisite paradigms are familiarised, the New Testament should be read through in its natural order, with a collated and accurate version: and the signification and grammatical nature of words may be sought in Pasor's larger Lexicon."

When Greek has been acquired in this loose unmethodical way, the student is to be launched into the eastern ocean of Hebrew. We will communicate the Professor's directions on this subject also, and then make a few remarks on the whole.

"The method which I shall propose for acquiring the Hebrew language, resembles that prescribed for the Greek. The first four chapters of Genesis should be studied and collated with an accurate version, until the learner be capable of rendering the Hebrew text into his vernacular idiom, without the aid of a translation The versions of Junius and Tremellius merit a preference; and this is likewise due to the version of the first four chapters of Genesis, prefixed by Opius to his Atrium. The version of Genesis by Pagninus, enriched with short annotations, and accompanied with the Hebrew text, will prove useful to beginners.

"It will next be proper to commit to memory some rudiments of the grammar, so as to enable the learner to know what are Prefixes and Affixes, as well as the more necessary paradigms. More time must however be allotted to reading the text itself, than to studying the grammar; which will undoubtedly be attained with greater facility and pleasure, when the language is become, in some measure, familiarised. *Experience* has repeatedly and clearly evinced, to the conviction of many beside myself, that, in the course of only *four days*, these chapters may be perfectly known; so known, as that the student shall be able to translate the text into another language; to ascertain the roots and their significations; and to separate from them the prefixes and affixes with which they stand connected. The great assistance which this must afford in a second reading, is very evident. Surely a week so employed, is calculated to improve a learner more than three months spent over the grammar, and in the practice of analyzing alone; through a dislike to which, many persons have totally given up the study of the Hebrew tongue.

"The significations of words should be *written* in the margin or interline the text, until, by means of repetition, they become familiar. Numbers have testified, from experience, the utility of this mode; though I would allow every one to enjoy his private opinion. No person can, however, learn bare, unconnected words with either pleasure or profit: nor would I advise the reader to make use of a Lexicon, unless indeed it be that of Opius; for, not being advanced in grammatical knowledge, much of his time would, in consequence, be irrecoverably lost. It will prove more beneficial to have a Bible with all the roots expressed in the margin, such as that of Montanus; or, otherwise, to write those roots which are not known, and ascertain their significations from a friend. Besides, it is of little moment, if, in a first reading, some words remain unexplained: many have protracted their advancement by yielding to the unreasonable desire of knowing all at once.

"While thus employed, in reading the Original Scriptures, the Hebrew grammar, under the direction of a master, will be gradually acquired, for when a person is daily engaged in studying the Text, most grammatical difficulties will be overcome in one or two weeks. They, however,

who can never rest satisfied without inquiring into every critical nicety, will eventually lament, that their time has been misapplied."

In opposition to this loose way of learning these languages, we must remark, that every thing thus acquired, will be wholly acquired by rote. The learner will indeed have obtained a certain degree of knowledge, but merely with respect to the parts he has read, we cannot say *studied*. His knowledge will depend only upon his mechanical memory, and he will have no fixed principles upon which he can form an opinion with regard to other passages. Besides all this, he must depend entirely upon the accuracy of the translation he uses: when that errs, (and as yet no translation of the Old or N. T. has been made entirely free from defects,) he will err too, for the blind cannot lead the blind: and when he has hobbled and stumbled over a certain piece of ground, his translation, if he take the pains to examine it, will be in every respect similar to the one he has used as a guide. If he employ a good Lexicon, the use of which, however, the Author has forbidden, though for what reason we are wholly unable to comprehend, he will, when the various significations of a word are exhibited together, frequently be enabled to discern a much better meaning than that which the version has adopted; which he cannot do according to this plan of study, unless he be, what very few as yet have been, a *walking Concordance*. Perhaps Mr. Jaques who so vehemently recommends these rules,¹ may see some possibility of such qualification being attainable through means of some new system of mnemonics.

These few objections are sufficient to overthrow these "excellent rules for the attainment of the Greek, Hebrew, and Chaldee." ² But many more will occur to every reader who has considered the subject of education.

The remaining sections of this chapter, which are three in number, treat of Idiom, the study of Chaldee, and of the Rabbinical writings.

The first of these, is, upon the whole, very good; and the author does not go too far with Pfochenius and Stolberg respecting the purity of the N. T. Greek. His method of studying Chaldee is exactly the same with that for acquiring Greek; and does not sufficiently notice the utility of an acquaintance with Rabbinical writings to an expositor of the N. T.

¹ Translator's Preface, p. vii.

² Ibid.

The remaining 2 chapters of the first part discuss the subject of Historical reading, and Analytical reading. These we can very safely recommend: and we cite from the third chapter the following remarks on the analysis of doctrinal texts, which we could wish were more frequently attended to by preachers.

"When Analysis has in it any thing forced, it must needs be defective. A warm and glowing emotion will frequently overstep the limits of natural, or, rather, of *accustomed* order; nor can it reasonably be confined within them. See Gen. xlviii. 14. We do best when we seek the order in the subject; and not the subject in an order which we may have ill conceived.

In analyzing a doctrinal Text, the following rules must be attended to.

1. The Text should be referred to the Proper Argument and General Scope of the whole book; for various things belong to various scopes.

2. We must examine whether the Text have not a nearer connexion with some subordinate scope; and, consequently, a mediate rather than immediate, reference to the scope of the whole Book.

3. It is proper to inquire, whether the Text refer to the General Scope, as an *Inference*, as a *Middle Term*, or as a *Perfect Syllogism*: and, also whether the Argument go to *prove*, to *explain*, or to *illustrate*; all which it will not be difficult to ascertain, when we are thoroughly acquainted with the argument and structure of the whole Book or Section.¹

4. The Proposition contained in the Text, must next be formed and examined; and this, not in different or more simple language (which belongs to Exposition), but in the very words of the Text.

5. The Subject and Predicate of the proposition must be considered.²

6. The casual matter which may attach to the Subject and Predicate, must be separated; and it should be discovered, what part of it belongs to the former, and what to the latter; and the degree of relation that they bear to each other.

7. If there be several doctrines enumerated in one Text, they must be examined separately; and, afterwards, the *order* in which they connect should be ascertained; a point to which the Inspired Writers are usually very attentive.

In order that the mode of instituting an Analysis of any entire doctrinal book may be rendered evident to all, we propose the following rules, in addition to those which have been already given:

Read, re-read, and repeat the whole Epistle (for here I allude more particularly to the Epistles), from beginning to end, in the original Greek; and, if possible, in an ancient copy, where the text is not divided into verses. Read it, as you would an epistle from a friend, three or four times over without interruption, until you fully apprehend the meaning, and the subject of the whole letter become clear. In fact, it should be perused, as it may be supposed, the Epistles which Paul addressed to the Corinthians were perused by them—frequently; not with many interruptions; not by chapters; but the whole read, at once, and until they

¹ The reader may refer to our author's Analyses of the epistles to the Colossians and Ephesians, appended to the body of this work.

² See Dr. Watts's Logick, Part 3.

perfectly understood the Apostle's mind Much perplexity has certainly arisen from the manner in which most persons read the Scriptures: They mangle and dismember a text; and consider that separately, which should always be connected with antecedents and consequents. On this account, we again recommend the advice given by Franzius, to read without observing the arbitrary divisions of chapter and verse.

From this perusal, re-perusal, and repetition of the Epistle, the student must take care to derive a right knowledge of the scope which the Apostle had in writing it, and thus obtain an acquaintance with the general argument of the Epistle.

In order to succeed in this effectually, let the subsequent precautions be attended to.

1. Remark the words by which the Apostle himself declares his object and scope; which he frequently does in express terms.

2. Remark the historical incidents noticed in the Text; from which some judgment may be formed of the state of the controversy, as well as of the circumstances of the church or person to whom the Epistle is addressed.

3. When reference can be made to the "Acts of the Apostles," examine that book, and collate it with the text; inasmuch as it throws light on all the Epistles.

4. Weigh every word attentively (not however spending much time over *little* words); and consider whether it contain any thing which may lead to a more accurate judgment of the scope and argument of the whole Epistle. No one can easily be so dull of apprehension, as not to attain, by this means, the object he should have in view.

When all this has been done, the student should resume the Epistle, and sedulously weigh the conclusions interspersed through it. These are best ascertained by means of the particles, *οὖν, ἀρα, διό, &c. wherefore, therefore, &c.*¹

With respect to these conclusions—

1. Gain some knowledge of their meaning.

2. Compare them together, in order to determine in what they agree, and in what they differ.

3. Compare them with the scope and argument of the whole Epistle; both which, it is supposed, are become familiar to the student.

4. Distinguish those which contain the Entire Scope of the whole Epistle; immediately in themselves; and those which are referred to it mediately; that is, are as middle terms to the Principal Conclusion. According to the accuracy with which the Conclusions are understood, and the precision with which they are distinguished, will the entrance to Logical Analysis become more or less easy and certain. For what is it to institute a Logical Analysis, but to search out the truth contained in any Proposition or Conclusion, and the Middle Terms by which that truth is demonstrated?

The Conclusions being thus examined, the student should resume the Epistle, and ascertain the Middle Terms, or reasons on which these

¹ "The *subject* of a proposition is that, concerning which any thing is affirmed or denied; and the *predicate* is that which is affirmed or denied of the subject. Thus, 'Plato was a philosopher,' is a proposition; in which, *Plato* is the *subject*, and *philosopher* the *predicate*." Dr. Watts.

Conclusions are founded, whether they precede or follow them. In a Logical Analysis, it is proper to notice that which *proves*; and to separate, what is *explanatory*, from that which is *illustrative*.

Having thoroughly examined the Epistle, its component parts will become very perceptible. If there be an Exordium and Conclusion, a separation must take place between them, and each must be considered by itself. Should they prove to be two fold, partly Doctrinal and partly Practical, each branch must likewise be examined apart."

We now come to the second part, which treats "of reading, as it respects the *spirit* of the word." This consists of four chapters. The first contains remarks on expository reading: the second respects doctrinal reading: and the two last regard inferential reading, and practical reading. The work concludes with directions on the "order of studying the Scriptures;" but it is chiefly a summary of the preceding chapters.

The appendix contains a treatise in 5 chapters, "on the affections as connected with the study of the Scriptures;" and also an "Analysis of the Epistle to the Ephesians," and an "Analytical Introduction to St. Paul's Epistle to the Colossians." What we here find written on these Epistles, is not so satisfactory to us, as what Michaelis has delivered on the same subject.¹

Having thus briefly analysed Professor Franck's work, we proceed to say a few words respecting Mr. Jaques' notes. These are chiefly bibliographical, very few being illustrative. The works mentioned are, with scarcely a dozen exceptions, such as have been frequently recommended before: and it is quite plain, that Mr. J. does not speak of them from his proper knowledge, but from what has been well termed the *hue and cry* of bibliographers. His chief authorities are Dr. Williams' Appendix to the Christian Preacher, Dr. A. Clarke's Preface to his Commentary on the Bible, his bibliographical Dictionary, and his Concise View of Sacred Literature. These in general he implicitly copies, and as long as they are right, which fortunately for him they usually are, all is well, but if they blunder ———. Dr. Clarke in his commentary on St. John² has entirely misunderstood a reference made by Dr. Marsh:³ Dr. M.

¹ Introduction to the N. T. vol. iv. pp. 116—151.

² Signature 4 X. (The work is not paged.)

³ Dissertation on the Origin of the three first Gospels, p. 12. (It is printed in his Translation of Michaelis' Introd. to N. T. vol. iii. pt. ii.) Dr. C. makes another mistake in referring to p. 180, for the real reference should be to p. 14, and in giving Eichhorn's Harmony of the three first Gospels, he has referred to Dr. M.'s Dissert. p. 193 instead of p. 27.

had referred to an essay by Griesbach, which having been printed at Jena, in 1789—90, was afterwards “reprinted in the first vol. of the *Commentationes Theologicae*, (Lips. 1794,)” namely of those collected by Velthusen, Kuinol, and Ruperti. Dr. C. has mistaken the meaning of the words “*the Commentationes Theol.*,” and changes them into “*his Commentationes Theologicae*.” Mr. Jaques improves upon the blunder, and gravely sets down, in a very imperfect list of Griesbach’s works,¹ “*Griesbachii Commentationes Theologicae*, Lips. 1796, 3 vol.” With the same inaccuracy, though perhaps not arising from the same cause, he speaks² of *Bishop* Lardner’s works; and if it were necessary to show that Mr. J. is totally unacquainted with the chief writers on Biblical Criticism, we might produce him informing the reader,³ “*on the authority of Dr. A. Clarke*, that Bengel is author of an edition of the N. T.” though that is known to every beginner in sacred literature.—We have only to add, that we have looked in vain for any notice of the valuable editions of the Greek Testament by Matthai and Birch, or Rosenmuller’s *Scholia* on the Old and N. T. and that from the manner in which he speaks⁴ of Dr. Marsh’s *Translation of Michaelis*, we strongly suspect that he has never even seen it. An hundred similar defects might be mentioned; but we must hasten to conclude.

We have not at hand the Latin original of this work, and are therefore unable to say any thing with regard to the manner in which Mr. Jaques has executed the business of translation: but, on an attentive perusal, we have not remarked any thing which can give us reason to think he has done it ill. We could wish, indeed, he had chosen some more modern work than this; or, at least, that he had been more successful in supplying its defects. His blindly admiring, and his indiscriminately praising, such rules of study as those of Professor Franck, do not entitle him to praise; nor yet does his incomplete, ill chosen list of books. As his publication stands, we are obliged to pronounce it very imperfect and unsatisfactory; and to advise him not to appear again before the public, till he shall have studied the languages respecting which he writes, in the manner in which the profounder and more eminent of modern scholars must have studied them.

¹ Notes on Franck’s Guide, p. 235. ² Ibid. p. 223. ³ Ibid. p. 248.

⁴ Ibid. p. 227.

ART. VII.—*Suicide : a Poem. In four parts. Illustrated with Notes.* By HARRIET COPE. 8vo. pp. 214. London. Rivingtons. 1815. Pr. 12s.

Had this book been the production of a gentleman instead of a lady, we scarcely think we should have had resolution enough to travel to the end of it ; but induced by respect for the sex, for which we are ready on all occasions to make sacrifices, we have made a great effort and actually looked into every page, notes and all ; wishing to set a good example to Miss Cope's other readers, and to encourage those who may be afraid to *cope* with the difficulties connected with the subject.

This lady has brought together some of the finest subjects for poetical composition both affecting and sublime that can well be imagined, and has wrought them up into as many unfortunate episodes, without any suitable regard to either connexion or arrangement—the general tendency of all of which is, that it is very wrong in people to kill themselves, and that we ought to trust to Providence under all the ills of life, nowise doubting but that “death will come when it will come.” Taking the poem altogether, it is little else than a string of episodes descriptive of the alternate fortitude and weakness, resignation and despair, piety and suicide, of divers persons—some of them known in history, others only the creatures of the poetess's fancy ; intermixed however, with killing remarks, and joined together with dashes innumerable. Three or four of these murky ornaments sometimes occur in one line, where a single comma would have answered the purpose, and where no break at all is perceptible in the sense.

The fate of Job, of Chatterton, of Burns, and of Petrarch, (we are not accountable for the author's inattention to chronological order in the associations she forms) are very feelingly described in the first book.—The second begins with a consideration of the Hindoo creed, according to which the death of a widow on the funeral pile of her husband is both justifiable and praiseworthy ; but whether this author thinks it so or not, she does not inform us, although her subject required close attention to moral causes, and her prominent piety led us to look for it. Next follows the heroism of Curtius—who cannot with propriety be called a suicide, as it was not only with the approbation, but in consequence of the advice of the interpreters of the divine will, that he devoted himself to death ; and could the

good people of Rome have managed to get him out of the hole into which he had leapt, we have no doubt that instead of burying him on a crossway and driving a stake through his body, they would have honored him with a monument. But now that we have got into Rome, may we not ask why Cato has not been brought in for a share of the damning fame which is bestowed in this work on various personages both ancient and modern? This, we think, would have afforded fully as good a subject for discussion as any of the others, but at the same time it would have required something like reasoning in which this lady does not always choose to indulge.—We have next a couple of episodes on imaginary subjects, which we think the best in the poem: one descriptive of the misery devolving on the family of a suicide, and the selfishness of disposition displayed in the act itself; the other of a career of pleasure, libertinism and guilt ending in suicide, with a dream of a very serious complexion, from which, however, the author does us the favor to awake us by ending the book.

The third book opens with a long episode on the treachery and death of Judas. The story of Daniel in the lions' den is next touched upon, in the management of which we are very properly incited to place our trust in God as a sure defence against oneself. Our authoress again descends to modern history with the dismal tale of Boissy the French dramatist—who, overcome by the "stings and arrows of outrageous fortune," shut himself up with his wife and family voluntarily to perish by famine, and were unwillingly relieved by the interposition of friendship. The next story is the preservation of a nymph on the brink of a precipice, by the thunder and lightning suddenly striking terror into her conscience and horror of the dreadful deed which she was meditating. We have next the sad history of a damsel whose lover had killed himself in despair, and who is seen by moonlight weeping over his grave. It differs from the rest of the poem by being written in verses of eight syllables.

The fourth and last book opens with a paraphrase on part of the 14th chapter of Isaiah, which most of Miss C.'s readers will, we have no doubt, enjoy quite as much in the vulgate prose translation as in her numbers. This is succeeded by a rapturous jubilate on the fall of Buonaparte, a piteous commiseration of the woes of the Duchess of Angouleme, and an account of the joyful return of the Bourbons to

the country of their ancestors. We believe that this poem was written before the *second* fall of Napoleon, but in the event of its reaching a second edition, Miss Cope will do well to hold up his ex-imperial majesty to the world as a notable example of that Christian fortitude and resignation to the will of heaven which alone can deter and preserve from acts so degrading to human nature as those against which she inveighs. The next episode, and the last in the poem, is the catastrophe of a mariner shipwrecked "just within sight of lov'd Britannia's strand;" in which is depicted the desperate resolution of his mistress, who is on the point of committing suicide, when lo! "the youth lamented stood before her eyes," admonishing her to "shun the gulph profound," with a silver lute in his hand and a crown of sapphire on his head, and otherwise so seraphically appavelled as to seem rather to invite her to follow him than seriously to advise her to remain in the land of "tares and weeds," as our authoress calls it; in short the most delectable spectre we ever read of, and he of course succeeds in preventing her from joining "Sappho's and Dido's angry ghosts."

Thus have we conducted the reader, in a journey we fear rather tedious, to the end of *Suicide*, a Poem, and we shall now present him with a few passages from it in order that he may form his own opinion of Miss Cope's poetic merits. Her style may be known from the following lines which form the exordium of the poem.

"Ye, who the cup of bitter sorrow drain!
 Ye souls of feeling, most alive to pain!
 Ye, whose fine nerves are exquisitely wrought;
 Or thrilled to ecstasy, or sorrow fraught;
 Ye through whose frames the sweet vibrations steal,
 That sensate warmth—that pure and holy zeal—
 Which for another's sorrow pours the tear,
 And as your own, another's joy holds dear;
 Whom cold indifference with her torpid face,
 And all her chilling, apathetic race,
 Flies with averted, and disdainful eye,
 Deaf to the supplication, pray'r, or sigh.
 "Ye to whom gracious, but mysterious heaven,
 With tenfold feeling, tenfold woe has given;
 Ye noble few, ye spirits all benign,
 Ye finer essence of the pow'r divine,
 O! ye who feel to madness, yet sustain,
 By faith upheld, ev'ry degree of pain;
 Whose tow'ring hopes, expanded and sublime,
 On wing seraphic dart beyond this clime;
 Who blushing bow before the chastening rod
 That weans from earth and leads ye up to God;
 * * * * *

"Pity those spirits! sensate like your own—
 Those fine strung nerves, of quick, elastic tone,
 Those souls acute, all sentiment, all mind,
 But not like yours, by faith's pure beam refined, &c."

From Canto II. we quote one of the best passages in the book.

"Has guilt involved thee in its turbid wave—
 Live, and thy soul from the pollution lave;
 What though the world exult to see thy shame,
 And with delight thy infamy proclaim,—
 They who the loudest on thy guilt may dwell,
 Tempted like thee, perhaps like thee had FELL;
 Then heed not thou, tho' man thy fall condemn,—
 Let him revile, reproach thee, and condemn;—
 Live, and repent, nor add that last great crime,
 The shame and horror of fair Albion's clime;—
 If e'er th' impious thought across thee rise—
 Reflect, ere yet thou make the sacrifice;—
 Stop on eternity's tremendous brink,—
 And from the dark unknown with terror shrink;
 Dash from thy coward hand the guiltless blade,
 Fit instrument for war's destructive trade—
 Methinks the shining steel with shame should blush,—
 The conscious ball into earth's entrails rush,—
 The pois'nous cup convert its deadly juice,
 Into a liquor of most precious use,—
 Or ere assist frail man his blood to shed,
 Or such big sorrow and destruction spread."

pp. 54, 5.

But we have done, for we do not like

"to hear a brazen candlestick turn'd,
 Or a dry wheel grate on an axle tree."

If ladies cannot suppress the spirit of inspiration, let them try to content themselves with writing an occasional song, or sonnet, or a harmless madrigal; or even a charade or an enigma for the Ladies' diary; but thus to come upon the public with a didactic poem of *four cantos*, is imposing rather too much on their good nature.

ART. VIII.—1. *A Treatise on Hydrecephalus, or Dropsy of the Brain*. By JAMES CARMICHAEL SMYTH, M. D. F. R. S. Fellow of the Royal College of Physicians, and Physician Extraordinary to His Majesty, &c. &c. &c. 8vo. pp. 120. pr. 6s. Underwood, Fleet-street; London, 1814.

2. *A Statement of the Early Symptoms, which lead to the Disease termed Water in the Brain*; with Observations on the necessity of a watchful Attention to them, and on the Fatal Consequences of their Neglect; in a Letter to Martin Wall, M. D. Clinical Professor at Oxford, &c. &c. By G. D. YEATS, M. D. of Trinity College, Oxford, of the Royal College of Physicians, London, &c. 8vo. pp. 114. pr. 5s. Callow, London, 1815.
3. *A Second Essay on Hydrocephalus Acutus, or Dropsy in the Brain*. By I. CHEYNE, M. D. F. R. S. E. M. R. I. A. Professor of the Practice of Physic in the School of Surgery in Ireland, &c. &c. 8vo. pp. 74. Gilbert & Hodges, Dublin; Underwood, London, 1815.

THE nearly coincidental appearance, in point of time, of the three essays which we purpose to consider in this article, affords us an opportunity of giving them a combined, in preference to a separate notice; and we embrace the opportunity the more readily, as we shall thereby be enabled to present our readers with a more connected and satisfactory view of the present state of the pathology of the disease on which they treat, than would otherwise have been in our power. The subject itself is one of the most important which can engage the attention of the medical pathologist.

The period is not remote at which this disease was regarded as almost decidedly mortal. It is still one of the most fatal to which the early period of life is liable; and our views of its treatment have even now scarcely acquired that degree of precision, which is requisite to give stability and confidence to the mind of the physician. It is gratifying however to observe, how much we have advanced lately; and it is no trivial proof of the advantages to be derived from diligent and faithful observation, that if we have not yet acquired the power of controlling the train of morbid action on which the fatal effusion into the brain depends, we seem at least to have entered on that path of investigation, which will probably conduct us to the desired happy end.

It is by widening the circle of our enquiries, and looking beyond the precincts of those organs on which the force of the disease is most strongly impressed, that this auspicious prospect has been opened to us. So long as the attention of physicians was principally arrested by the last and fatal stage of the disease, and the medical anatomist looked only to the brain for the

permanent marks of morbid action, the condition of those afflicted with this distressing malady was nearly hopeless. This was the state of its pathology when Dr. Smyth wrote his essay, which, though published in 1814, he informs us was written more than twenty years ago, and at the instance of a nobleman whose request was to him a command. More than half of this long period (*grande spatium mortalis ævi*) the Doctor has withdrawn himself almost entirely from the habits and duties of professional life; and hence his essay presents us rather with a view of what the soundest opinions and the best practice of physicians in Hydrocephalus were at that period, than what they are now. For these we must, in many instances, have recourse to the pages of Dr. Cheyne and Dr. Yeats. Dr. Smyth's essay is written with great clearness; it gives proofs of much accurate observation, and many of its remarks are unusually scientific; but the pathological views which pervade it will not, of course, be found to afford a satisfactory explanation of some of the morbid appearances which more recent and extended observation has proved to exist in many cases; and the practice founded upon it is less vigorous than that at length followed. After some preliminary observations on the cause of dropsy in general, Dr. S. proceeds to show the cause of that of the brain, which he proposes shall hereafter be called Hydrencephalus, since this term conveys (to those acquainted with the Greek language) the precise signification of water in the brain, while the old term Hydrocephalus signifies nothing more than water in the head. The latter cause, he thinks, is only to be found unequivocally in debility; and hence, though in his opinion most frequently a primary disease, it occasionally occurs as a secondary affection in the state of weakness which succeeds the infantile remittent and scarlet fever. This view of the subject, it is now ascertained, does not afford a competent explanation of all the appearances which have been remarked even within the cranium. In some cases even death has taken place under all the symptoms of hydrencephalus, and yet no fluid has been found in the ventricles; and though Dr. S. takes it for granted, that, in such instances, the fluid has been effused, but afterwards re-absorbed, we do not find that the opinion is supported by adequate proof. A collection of serous fluid in the ventricles of the brain, is however one of the morbid appearances most constantly met with; but though it was one of the first which was observed, as being the most prominent, yet there are others; and some of these Dr. S. has himself noticed in his dissections, though his pre-conceived opinions have led

him, we apprehend, to undervalue their importance. When, however, we are seeking for data on which to establish important conclusions, or endeavouring to trace the connexion of symptoms which have been observed in the living body, with morbid appearances after death, every manifest deviation from the natural and healthy structure ought to be considered with profound attention. Without this we can never arrive at any certain and accurate knowledge. Now the brain has been observed to exhibit marks of morbid changes, which could hardly be connected, in any way, with simple effusion as a consequence of debility. These appearances cannot be wholly referred to inflammatory action, according to our present views of that process; they are such as indicate that the organ has been in a state of over excitement and congestion, of which effusion is to be regarded as the consequence, not the cause. The following case, which we transcribe from Dr. Smyth's essay, affords an example not only of these appearances, but also of those strong indications of morbid action in the abdominal viscera, of which the affection of the brain is, in the opinion of Dr. Yeats and Dr. Cheyne, a very frequent consequence, the last link in the train of morbid action. It is one of the most instructive cases with which we meet, in the writings of those who treat on Hydrocephalus.

"Miss S. eleven years of age, formerly healthy, well formed and active, was some days previous to my seeing her, seized with vomiting and purging, the usual symptoms of cholera; accompanied with head-ach, for which she had taken an emetic, and some opening medicine; the purging ceased in three or four days, and on the 15th of March, when I first saw her, she had been three days without any motion. I found her in great agony, from pain in her bowels and head, the whole abdomen, but particularly the precordia so tense and swelled, that she could not bear the slightest pressure on the part, and at times she beat her forehead with her hand. Her pulse was irregular, and rather slower than natural in a person of that age. The heat of her skin and hands was temperate, and her countenance, though at times distracted with pain, was not flushed; her tongue was white and moist. Apprehending that the chief and most immediate danger was from peritoneal inflammation, which had either taken place, or might soon be expected, I ordered blood to be taken from the arm, the abdomen to be fomented, glysters thrown up, and an opening medicine to be given every four hours, until proper evacuations should be procured. The treatment so far succeeded, as to relieve the pain and tenderness in the abdomen; but she had no sleep, and next morning I still found her screaming as before, but chiefly from the violence of the headach, complaining that her head was splitting asunder. Upon examining her eyes, I found the pupils considerably dilated; which circumstance, with the violence and unremitting acuteness of the headach, led me now to suspect some material injury to the brain, and that the headach was not altogether symptomatic or secondary,

On the 20th her countenance continued to be rather pale, the heat of the body temperate, the pulse irregular, and unless when she was agitated by the violence of the pain, rather slow. On the 21st, the enlargement of the pupils, and insensibility of the eyes to light, increased; and one of the eyes appeared blood-shot, and the strabismus, or squinting, was now shocking to behold. On the 22nd, the headach continued with almost unremitting violence, she never slept, was said to be light-headed in the night; but I found her always perfectly sensible during the day, and her senses and speech remained until within five minutes of her death, which happened on the 23d. About twelve hours before her death, her pulse became quick, and her mouth rather parched, with a rattling in her throat; when asked where her pain was, she put her hand on her forehead, then on the precordia. During the few days that I attended her, she was freely and repeatedly purged, by means of scammony and calomel, with some of the neutral salts. Her bowels were constantly fomented, and glysters thrown up; besides which, she took small doses of calomel with camphor in powder, washing them down with a saline mixture and vitriolic æther; blisters were applied to her head, and behind her ears; and on the 22d, (the day before her death) I gave her the compound powder of ipecac with calomel, which sweated her; and at first she seemed relieved, but the relief was of short duration; she made water freely, and passed some hard waxy fæces.—Dissection was performed the day after her death, by the surgeon who attended her. Upon removing the integuments of the head and cranium, a slight adhesion was found between the dura and pia mater, immediately under the vertex. The veins of the brain seemed to be unusually turgid with black blood, though the dissector did not think that there was in this any unusual preternatural appearance. There was a small quantity of fluid between the pia mater and convolutions of the brain; upon cutting through the two hemispheres, to get at the lateral ventricles, blood oozed out from the cut surface of the medullary part, which seemed dotted with a great many red points. Upon removing the cut portions of the hemispheres, the ventricles were seen distended with fluid, the fluctuation of which was very perceptible, and upon cutting into them, they were found to contain a pure pellucid lymph, nearly two ounces of which we were able to collect in a tea-cup; and making allowance for what was spilt and found mixt with blood at the bottom of the skull, the whole quantity could not be estimated at less than three ounces. Water was found upon the sella turcica, and the cellular membrane surrounding the optic nerves had an onasaurous appearance. Upon opening the abdomen, the colon presented itself greatly enlarged and distended, and upon examination, was found to be in this state from the caput coli, for the whole of the ascending and transverse portions of this bowel. On the left side, immediately under the curvature, it suddenly contracted, and to a degree I never saw before, being much smaller than any of the small intestines: and continued so all the way into the pelvis. In several places it appeared to have been inflamed, and upon laying it open, the villous coat was found extremely red, and covered with inspissated mucus. The small intestines seemed to have been greatly inflamed, and the ileum, at one part, was of a colour approaching to gangrene. The appendix vermiformis was five inches in length, and adhered to the posterior part of the colon. The stomach was out of its natural situation, drawn upwards to the left side, small and contracted, especially towards its lower and great end, and upon gently pulling it,

it burst near the cardia: upon laying open the stomach, an ulcer or abscess was found to have been in the part where it burst; the coats of the stomach, at this place, were all (the peritoneal excepted) entirely destroyed, nothing remaining but a greenish mucus. Upon opening the thorax, the lower portion of the left lobe of the lungs, with the pleura lining the false ribs of that side, had the appearance of being highly inflamed; and upon cutting into the substance of the lungs, purulent matter exuded in different places. Some small tubercles were likewise found in the posterior part. The pericardium and heart were not examined. The liver, spleen and kidneys were apparently sound." P. 92.

The morbid appearances which were met with in this interesting case, afford a singularly impressive illustration of the soundness of those pathological views which Dr. Yeats and Dr. Cheyne regard as supported by the most satisfactory evidence. The disease commenced in the abdomen, and the head was affected secondarily. It is clear, that no treatment directed solely to the relief of the head, after it became so severely affected, could have availed, since the chief source of the irritation would have remained undiminished. This case places in a strong point of view, the intimate dependance of that condition of the brain which leads to effusion, on morbid derangement in the abdominal viscera; and shows how much we have gained by learning to regard these morbid actions as links in the same chain, and associated by the established and permanent laws of the animal œconomy. It affords, too, a very apposite proof of the soundness of the remark which Dr. Y. makes in one of the early pages of his essay, that "if we proceed upon the principle that this is a disease of the head only, we shall be exposed to constant disappointment in our practical expectations, and to unavailing regret for the commission of errors." It must be confessed, however, that the advantages which are held out by this mode of viewing the subject, are chiefly prophylactic; and that when the effusion has taken place, it brings no additional means of cure into action. It is only by arresting the progress of the disease before it has reached its fatal stage, that it holds out any prospect of advantage; and hence arises the supreme importance of attending to the earliest indications of its approach. It is in reference to this highly important consideration, that the value of Dr. Yeats's essay must be estimated; and according to this standard its excellence is great. He has evidently watched the progress of the disease, from its earliest symptoms, with the attention of a vigilant and enlightened observer; and we doubt not that his work will have a salutary effect not only among medical practitioners, but, what is more wanted, among those who have to watch over the health and welfare of children, as subjects of domestic management.

"In the very first commencement of the symptoms, Dr. Yeats remarks, before any alarm is taken, and before any person can possibly imagine but from experience, that they will often terminate in water in the brain, an occasional languor, as if arising from fatigue, with intervals of considerable activity, is observed; it is therefore attributed to this cause, from the disposition too, which the child manifests, of reclining on the sofa, chair, or lap of the mother; the usual degree of healthy appearance of the countenance diminishes, though not permanently, in a transient paleness and occasional collapse of the features; a dark coloured line is observable under each eye, with a dulness of that organ; the usual softness and pliability of the skin diminish, with the consequent harshness and increased heat on the surface; the appetite capricious; occasional thirst: state of the bowels more than commonly tardy; the tongue white, and rather disposed to be dry if examined in the morning; the pulse at this period exhibits no particular morbid change, either in its frequency, strength, or regularity; the urine is at times higher coloured than it ought to be, and from observing that the child has not had an evacuation by the bowels as often as usual, recourse is had to some domestic purgative, and a stool is procured more than commonly consistent and firm, and not in the same quantity as formerly with the same dose of medicine; no very striking alteration of colour is observable, unless attentively examined, when it will plainly appear that a diseased secretion has already commenced in those glands which pour their secretions into the intestinal canal; at times the evacuation will be throughout much lighter than it ought to be; at others only partially so, and again the whole will be more tinged with a darker colour of a greenish cast, and accompanied with some quantity of slimy matter, but more than the mere abrasion of the intestines by a purgation will produce. When any uneasiness in the head is complained of, it is not of pain either acute or dull, but of a disagreeable noise and confusion; the scalp at times feels sore on being rubbed or touched. During this state, upon examination, a puffiness will be felt, and also a fulness observable over the centre of the stomach, extending towards the navel; uneasiness is complained of there from pressure, but like all the other symptoms at this time they are not permanent; and the only symptom which observes any permanency, is the torpid state of the bowels, although the degree of it varies in different patients; the costiveness is, nevertheless, always more or less present; the sleep is frequently disturbed by restlessness, indicated by repeated movements about the bed. The child is said to be only not well, and this is supposed to arise from some improper food that has been taken. It is evident we cannot, a priori, positively determine what exact state of disease this deviation from general health will ultimately produce; but full well I know, that this irregular excitement, this vacillating state, in the way above described, very frequently leads to the next chain of more manifest morbid actions, which terminate in water in the brain." p. 31.

In this early stage of the complaint, it may in general be removed, by the employment of remedies directed to the condition of the alimentary canal. Dr. Yeats judiciously remarks that they must not be merely purgative, they must be such as will change the state of the secretions which are poured into the intestinal canal, and restore them to the natural and healthy ap-

pearance. It is not that the bowels are loaded and torpid, but the secretions are become vitiated and irritating, and therefore a simple increase of the peristaltic motion of the intestinal canal is insufficient, and will conduce but little to the restoration of health. Nothing can be more unsafe, under such circumstances, than to trust, as is too often done, to the occasional exhibition of some common domestic purgative. Some temporary relief is indeed obtainable even from this practice; but if the morbid action, already commenced, is not arrested, serious mischief will commonly arise at no very remote period. The benefit does not in these cases depend on the number of evacuations produced by the medicine administered; but on the effect in restoring the healthy action of all the secretory glands connected with the intestinal canal and its appendages. Indeed it is of great importance that the villous membrane lining the intestinal canal should not be irritated or distressed by the violent action of the medicines given; and hence their judicious adaptation to the circumstances of the patient is of much practical consequence. In general, more active cathartics will be required, than the constitution can bear at other periods; and as the organs affected easily relapse, and are with great difficulty established in regular and healthy action, a more frequent exhibition of such cathartics will be necessary than in most other diseases of children. It will be proper too, not only that they should be judiciously combined, but that they should occasionally be varied, in order that their proper effects may be produced, and that the different organs, and even the different parts of the alimentary canal, may receive their appropriate excitement. In general, some of the more common preparations of mercury will be found indispensable: Dr. Y. however strongly expresses his conviction that mercury cannot alone be trusted to. It must be combined with other cathartics such as the compound extract of colocynth, or scammony, or jalap, &c. to render it an efficient remedy. Indeed the whole of Dr. Yeats's observations on this part of his subject, are so judicious, and stated with so much candour and good sense, that they will recommend themselves to the serious consideration of every professional reader. If, unfortunately, either from neglect, or from the constitutional tendencies of the individual, or from improper treatment, the morbid derangement which we have described is not arrested, a more formidable and alarming train of symptoms will gradually be established, which will alone place the patient in a most hazardous situation, and require the most prompt interposition of medical aid for their removal. These symptoms are very fully and accu-

rately detailed by Dr. Yeats, and the perfect fidelity of the description will be immediately recognized by those who have ever witnessed this stage of the disease. At this period all the symptoms which attend the former stage are greatly aggravated, and some additional ones make their appearance, which indicate great and serious constitutional excitement. Not only does the countenance assume a more permanently unhealthy look, but a degree of febrile action comes on, which is indicated by an occasional transient flush of the cheek, and a permanently harsh state of the skin. The head is more or less acutely painful, and strong light becomes painful. The pulse is sometimes quickened a good deal, and if examined attentively during the febrile accession will often be found irregular. Periods of drowsiness supervene, and the bowels become more obstinately constipated. The stools are not only unhealthy in appearance, but they have a peculiarly offensive and disagreeable smell. The stomach becomes disordered, and sickness, nausea, and vomiting frequently occur, either after taking food, or from slight causes of any kind. The condition of the abdomen, if carefully examined, will be found to afford pretty certain indications of considerable internal disease there.

"In a great proportion of the cases of acute hydrocephalus," Dr. Cheyne observes, "which have fallen under my care, before any affection of the brain could be perceived, there were various symptoms of disorder either of the secreting part of the liver, or of the mucous surface of the stomach and intestines; and in many of these cases, the hypochondria, in the early part of the disease, were tumid, the liver was enlarged, sometimes it was the seat of pain, at other times great uneasiness was occasioned when moderate pressure was applied to it, through the integuments of the abdomen. In many of the dissections which have been made after hydrocephalus, the liver has been found with the stamp of inflammation; it has been found enlarged, tied to the peritoneum by preternatural adhesions, studded with tubercles, and otherwise deviating from the sound state; vivid remains of inflammation in the intestinal canal have also appeared, and sometimes those constrictions and volvuli which are the effect of irritation and spasm in the primæ viæ: lastly there has been observed considerable enlargement of many of the mesenteric glands." "Hydrocephalus often follows febrile eruptive diseases, of which I had a remarkable proof in 1803. The most fatal epidemic, for the time it lasted, which has visited Scotland in the memory of man, was the measles of 1807 and 1808. In April, May, and June, I attended five cases of hydrocephalus, all of which appeared within eight weeks after measles. The exanthemata, every physician knows, often leave the bowels in a very disordered state. In Scotland even the common people universally employ cathartics to carry away the *dregs* of the measles. Primary affections of the abdominal viscera, such as infantine remittent fever, are apt to wear the mask of hydrocephalus, nay, have frequently degenerated into that disease. And scrofula, which is generally attended with a disordered state of the bowels, often ends in hydro-

cephalus. In many instances, a combination of symptoms which might fairly be attributed to the formation of hydrocephalus, has yielded to the timely exhibition of cholagogues, which, while they improved the character of the faecal discharge, reduced the volume of the liver, and restored the functions of the stomach. Such were some of the considerations which led me to conjecture that the affection of the brain, in hydrocephalus, is often secondary: that in most cases, it is owing to irritation in the abdominal viscera, and especially in the liver."

The clear and simple pathological view of this affection which is thus unfolded by Dr. Cheyne in his present essay, was first developed in a distinct form in the essay which he published on this disease, in 1808. Similar views had begun to suggest themselves to other practical observers. Dr. Curry, in his lectures delivered at Guy's Hospital; Dr. Hamilton, in his work on the Utility of Purgative Medicines; and Mr. Abernethy, in his various publications, have each had an important share in drawing the attention of medical practitioners to a practice founded on similar principles; and the experience of its utility is daily adding to the mass of evidence in its favour. The following is the judicious summary of the treatment recommended by Dr. Cheyne in this stage of the disease.

"The state of the hypochondria, the nature of the stools, and the other excretions, the appearance of the tongue, and the smell of the breath, ought to be examined with care. If the patient winces when the right hypochondrium is pressed, leeches ought to be applied to it, or the margin of the ribs may be cupped and scarified; if there be much pyrexia with head ache, blood must be drawn from a vein, or from the temporal artery. Then cathartics are to be given, to promote, or if necessary, to alter the secretions; generally calomel, with small doses of some common purge of an active kind, as rhubarb, jalap, or scammony: and if there be a sickly smell of the breath, and fulness and uneasiness at the pit of the stomach, an irritation of the mucous membrane of the intestines is denoted, which is sometimes relieved by mild antimonials, these consequently are to be added to the cathartics; squill may also be exhibited with the same view, more especially when the urine is deficient. If the stools be dark green and glairy, most probably the common cathartics will have little effect, indeed we cannot expect that they will change the nature or appearance of the secretion, which issues from an organ over which they have little control. Even calomel, the medicine from which most might be expected, is sometimes inert as a purgative, and has no influence over the system as a mercurial, and this seems to arise from the want of suitable preparation. In the cases in which hydrocephalus seems most remarkably to have its source in a disorder of the abdominal viscera, and in which the cure is to be effected by exciting these organs to free secretion, we are generally unable, after the first day or two, to effect that purpose by direct means." p. 20.

In conformity with these clear and scientific views, Dr. Cheyne urges the great importance, and indeed necessity of attending in the first instance to the condition of the organs, the action of which has become disordered. It is to be considered as a law of pathology, that when an organ is excited beyond a

certain point by vascular congestion, it will be incapable of performing its secretory function, until that state be relieved; and the application of those stimuli which are known to increase its secretions when it is in a healthy state, will then only add to the irritation already existing, and increase the disease. "In hydrocephalus, the biliary secretion is generally languid as well as vitiated, and the presumption is strong, that this condition of the bile depends on the general vascular excitement of the liver." It is necessary therefore that this irritation should be allayed and soothed before the medicines, which have the power to restore and increase secretions, can be employed with advantage, or even with safety.

"The true practice is, in the first place to reduce arterial action by venesection, or by topical bleeding and blistering, and then to restore the secreting function of the viscera by means of calomel and other cathartics; nor can this irritation ever be regarded as completely subdued, until the secretions of the abdominal viscera shall have resumed their natural and healthy appearance."

The correctness of this observation is exemplified in other diseases besides that under consideration. It has been frequently observed by practitioners in warm climates, that in ordinary hepatitis, mercury would not act until the inflammatory action was in some measure subdued by copious venesection, and we have frequently had occasion to verify the remark here. When this is accomplished, it is remarkable how speedily this remedy will commonly produce its specific effect on the constitution. The constitutional peculiarities of those threatened with hydrocephalus will however frequently forbid the free employment of venesection, at least in this country, and to any considerable extent; and Dr. Yeats observes that the force of the heart may be subdued by venesection, without subduing the action of the extreme vessels on which the effusion depends; an observation which the examination of the body after death often confirms. Hence local bleeding, blisters, sponging the head with cold water, or water and vinegar, or even the application of powdered ice inclosed in a bladder, will often be found very advantageous. Dr. Cheyne thinks highly of the powers of antimony, in arresting the action of the heart, and at the same time promoting the secretions of the stomach and liver, even when nausea is not produced; and hence he thinks it extremely useful in combination with calomel, in doses which do not excite vomiting, cathartics being interposed at proper intervals. The practice of giving antimonial powder in this disease, was introduced at Dublin empirically; but Dr. C. thinks its beneficial effect admits of satisfactory explanation on this principle, not only in

hydrocephalus, but in febrile diseases in which its efficacy has been long acknowledged. If by these means the health of the patient should be restored, it will still be necessary for some time to give some of the lighter vegetable tonics daily, to which should be added as much of some opening medicine as will ensure the regular daily evacuation of the bowels.

Unfortunately, however, it does not always happen that the most judicious treatment will, with certainty, bring about this most desirable event; and we have too often to lament that all the resources of the medical art are unequal to arrest the progress of that effusion, which we believe never takes place without proving fatal. Upon what this uncontrollable tendency of the constitution may depend, it is difficult to say; but it is probably to be referred to that peculiarity of habit, which is generally called strumous. The ultimate stage of the disease is, however, one of the most deplorable suffering.

“The accession of this state,” Dr. Yeats observes, “is marked with greatly increased violence, and with great suffering to the patient; the heat of the skin becomes more intense and harsh; febrile accessions more violent and distressing; the pains of the head more acute and more frequent in their return, and the loud screams of the child on this account are truly afflicting; the pupils of the eye show great dilatation, but still contract on the approach of light, though not healthily, but with a waving, languid, vibratory motion; a squinting takes place at times; double vision is complained of, and when the child is desired, though not seeing double at the time, to view an object, I have noticed that he sees the object not where it really is, but on one side of it, by pointing to the spot; a knitting of the eyebrows, with an expression of the countenance indicative of great distress; for a few minutes there will be a perfect quietism and silence, with a fixed steady stare of the eyes, and a very great dilatation of the pupils, when a sudden start will take place, with a loud screaming, and a quick tossing of the arms over the head; frequent moaning; deep sighing; sickness and vomiting; bowels most obstinately costive; the evacuations, when procured, are very scanty and ill formed, and extremely offensive; and when it happens that by any active means a good mass is brought away, it looks like any thing but faeces, being dark, yeasty, and gelatinous, smelling like a mixture of sour grains with putrid matter; the tongue foul, sometimes brown and dry; much thirst; no appetite; the urine irregularly secreted, both in colour and quantity; the pulse is very irregular, both in the tone of the vibration, and in the flow of the blood; sometimes slow, sometimes quick and intermitting, with a tensive feel, until at last it sinks into permanent sluggishness, ushering its ultimate and fatal celerity; a dewy moisture settles in drops upon the upper lip, and around the nose; a considerable wasting of the flesh takes place; the countenance pallid and sunk, with a hollowness of the temples; blueness of the lips, with their frequent retraction from an attempt but inability to cry, ending in a whining tone from weakness; the eyelids half open and motionless; the eyes filmy and fixed with a peculiar stare from the extreme dilatation of the pupils; the circulation is extremely

hurried; convulsions frequently take place; palsy supervenes, either partially or generally, and death most commonly, in one convulsive struggle, closes the painful scene." p. 73.

Even in this very melancholy condition, however, the case must not be abandoned as hopeless; for dissection has proved, that death may take place under circumstances similar to what we have here described; and yet effusion shall not have supervened. The knowledge of this part, therefore, affords a rational source of encouragement when all other hope would fail us; and demands the most strenuous employment of such means as may hold out a prospect of relief. Dr. Yeats thinks that even when effusion shall have taken place, his experience justifies the conclusion that the situation of the sufferer is not absolutely hopeless; and he seems inclined to the opinion, that even under these circumstances, "when death speedily ensues, "it is owing to this morbid excitement destroying the energy "of the brain, not meaning to deny the evil effects of effusion." The repeated application of leeches to the temples, and of blisters to the head, which are to be kept in a discharging state, are the local remedies, on which Dr. Y. places most reliance for the relief of vascular excitement. Dr. Smyth expresses a good deal of confidence in the good effects of a caustic applied to the bregma, but the slowness of its action, and the small extent of surface which it covers, would appear to us to make this mode of procuring a discharge, and of keeping up counter irritation, much less efficient than blistering. With these means Dr. Y. recommends that the liberal employment of mercury, both internal and external, should be combined, since the effects of this mineral, when introduced into the system, in controlling the morbid excitement of the capillary arteries, as well as in stimulating the absorbents, are among the unquestionably ascertained facts in medicine. Dr. Yeats has not much confidence in the usefulness of diuretics at this period of the disease, unless the vascular excitement be first subdued. Dr. Smyth, however, expresses considerable confidence in a combination of fresh squill with mercury, as a means of promoting the absorption of the fluid effused into the ventricles. The dose which he recommends is ten grains of crude mercury, (trituated till it is extinguished with manna or aromatic confection), and five grains of fresh squill, every six or eight hours: and in such proportions, it cannot be an inefficient remedy when the stomach will retain it.

Dr. Cheyne ventured upon the exhibition of opium in the latter stage of hydrocephalus with hesitation, but experience

seems to have given him a favorable opinion not only of its safety, but of its utility, after the requisite depletion has been performed. If it should be found to have no other effect than diminishing the sufferings which accompany the last stage of the disease, it would, even then, be invaluable, provided it did not diminish the chance of recovery. He thinks it will prove "a powerful instrument in forwarding the operation of the other remedies." Should this opinion of this judicious physician be confirmed, it will become indeed a valuable auxiliary resource to the medical practitioner. The practice is not absolutely new; and so favorable a report of its powers, from so competent an observer, will recommend it strongly to the cautious adoption of the more enlightened and reflecting part of the profession. It remains for Clinical observation to confirm or refute this favorable testimony. Dr. C. thinks the aspersion of the head and neck with cold water one of the most speedy means of quieting the convulsions which commonly occur towards the close of the fatal stage of the disease. It has greatly the advantage over the warm-bath, in being less operose. He speaks favorably too of the effect of a large injection thrown into the rectum, in producing a state of quiet, and repose, for some hours, when the circumstances of the patient are otherwise most unpromising.

In bringing our remarks on this interesting subject to a close, we cannot forbear expressing our grateful sense of these valuable contributions to our knowledge of this fatal and distressing malady. We are far from thinking that the subject has even now received all the elucidation of which it is capable; on the contrary, we are persuaded that the pathology of the disease is in many respects still so obscure, if not imperfect, that it may amply reward the labor of additional investigation. The Essays of Dr. Cheyne and Dr. Yeats have thrown a strong light upon it as a secondary affection, and their views of its practical treatment in this respect are of most unquestionable importance; but of Hydrocephalus, as a primary affection of the brain, our knowledge is not advanced at all, and its pathology is still very unsatisfactory. Dr. Smyth's remarks on this subject are entitled to great attention, as the suggestions of a vigorous reflecting mind; we think, however, that there are almost insuperable objections to his leading principle, that its origin is connected with a dropsical diathesis. In fact, the very rare occurrence of effusion into other cavities, with effusion into the ventricles of the brain, is an almost conclusive evidence against this particular view of the subject. But we must close these remarks,

and shall do so with quoting one of the Doctor's finely illustrative observations—"In the advancement of science, individuals, perhaps, like ages, make only a certain progress; they draw the outline only of the picture, leaving posterity to complete the shades and put in the colours."

ART. IX.—*Letter to the Editor of the Edinburgh Review, on the subject of an article in No. 50. of that Journal, on "the Remains of John Tweddell."* By the EARL of ELGIN. pp. 63. London, Murray, 1816.

THE art of printing seems perfect to a miracle. The publication of this interesting letter was announced for a certain day; but before a reasonable hour of that day—long before we could manage to walk from St. Paul's to Albemarle street, the whole of the first edition had disappeared, and another had been brought from Edinburgh and spread out in comely order on Mr. Murray's counter. This, however, has nothing to do with the merit of the production, both the matter and the manner of which are creditable to its accomplished author.

Mr. Robert Tweddell, assisted by those parole declarations of Professor Carlyle, which the delicacy of the Edinburgh Reviewers would not allow them to transcribe, had done his best to provoke Lord Elgin to combat. But his Lordship, unacquainted with all antecedent injurious insinuations, would have submitted, had the Reviewers, to whose accusations he has replied, chosen to keep the peace. This they have not thought proper to do; and the charges preferred against his Lordship by the fraternal editor of the remains, are methodized and placed in the strongest point of view in which it is possible to put them, by the zeal and industry of those gentlemen.

The article in the Edinburgh Review is a statement of the complainant's case, *drawn up by counsel learned in the law*, with great care, skill, and, as far as omitting nothing that can by any possibility give colour to the accusation can go, with great accuracy.

The book from which this statement is drawn, shows, on the first inspection, the spirit in which the charges are preferred. And the Letter addressed by Lord Elgin to the Reviewers, is his replication to their statement of the case, which, at the commencement of his letter, he avows to be the only one he had seen. All the parties being thus in court, we shall give as clear

a view of the simple facts, as we can collect from the various statements and admissions before us.

As the book called *Tweddell's Remains of Greece*, in the midst of whose venerable ruins Mr. Tweddell had taken up his temporary abode, and under the classical roof of one of the temples of which he now rests in peace, has long since been noticed in our Journal, it is necessary only to remind the reader that the last three years and a half of his active life were spent in investigating every thing which he judged most worthy of observation in several of the countries of Europe and Asia. But Switzerland and the classical regions of Greece seem to have occupied the greatest share of his attention. And there can be no doubt but that he left behind him many valuable remarks, and a large collection of illustrative drawings and inscriptions, either copied by himself, or by artists whom he engaged to assist him in his researches. Whether, in number or in value, these remarks and illustrations have been overrated, their unfortunate loss, (as the Edinburgh Reviewers will have it, their *unaccountable disappearance*,) probably never will permit the public to decide. But, before we offer a single observation upon this subject, we must refer our readers to the article to which Lord Elgin's letter is a reply, in which there is a sort of *catalogue raisonnée* of those literary reliques. It is very far from being liable to the imputation of *underrating* their merits.—We have gone through the correspondence of Mr. Tweddell, and the voluminous documents which his brother has appended to it, with great patience; but we must say, that the result of our investigation of the number and value of his literary remains, induces us to think that the learned reviewer has set too low an estimation upon his own services, when he states, that “it would be easy to multiply evidence upon these points”—meaning evidence beyond what his well-known industry and acknowledged ingenuity have adduced for the public information. In fact, we are inclined to believe that that evidence has been sufficiently multiplied already; for, after the most attentive examination which we could bestow upon the inventory of Mr. Vice-Consul Macri, we can only make out five journals and three note-books, instead of five journals and *four* note-books, as the Edinburgh Review has it.—We have not the remotest wish to depreciate the memorial of Mr. John Tweddell's labors. But the public should not be exposed to the danger of being misled by such vague descriptions as those of the number of his journals—descriptions unaccompanied with any reference to their size, or the quantity of pages which were filled up; or

with one proof of the existence of "seven portfolios, and paper packets of drawings." In fact, there was but one portfolio, which it is fair to presume formed the most valuable of the finished views which Tweddell possessed. He always spoke in terms of strong approbation of the taste of the professional men who assisted him. But we may be allowed to observe, *en passant*, without being suspected of a wish to impeach his veracity, that the ardent, the enthusiastic devotion, we might properly enough say the *voraciousness of appetite* with which he pursued the objects of his research, must have imparted to most of his descriptions and of the observations he had treasured up, a tone of colouring which, unless we had those acquisitions and observations to compare with the accounts he has given of them, we might fairly suspect of being more brilliant than just. This at least is the impression left on our minds.

In his letter to the Reviewers, (p. 29.) Lord Elgin readily admits that "the manuscripts, at least the tour in Switzerland, and the Greek inscriptions, were valuable." And indeed the collections thus particularized, are admitted on all sides to have been so. But with respect to the journals and notes on Greece, Dr. Hunt, then chaplain to the embassy, in two letters addressed to the editor of Mr. Tweddell's Remains, speaks of them "as some memorandum books, containing desultory remarks, apparently not transcribed, but written on the spot during his tour on the Troad," &c. "generally, *he believed*, almost entirely, in the French language," so as to form by no means "a detailed journal of Mr. Tweddell's travels in Greece, the Archipelago, or Asia Minor." "I recollect a hint, that he only intended to note down a few of the impressions made on his mind at different places of his tour, to aid his future recollections of interesting scenery, and for his own private satisfaction, as he did not intend to make a book on Greece."

To this declaration the Editor has subjoined a note which we transcribe at length.

"The sentiment here imputed to Mr. Tweddell, is most certainly at direct variance with all that is known of his views and intentions, and is contradicted in fact by express assertions in his correspondence, both published and unpublished. It may suffice for present illustration to quote the following passage from Letter lix. 'Should I ever give anything to the public upon this country, it is important that this city, especially Athens, should be examined with the most rigorous detail; and that every object of interest should be illustrated by engravings from drawings made upon the spot.'"²

¹ Remains, p. 454.

² Ibid.

Dr. Hunt is entitled to the fullest credit. And on the opposition between the designs of Mr. Tweddell, as avowed at different times, we have only to observe, that nobody had better opportunities than the Dr. of ascertaining Mr. Tweddell's intentions. Professor Carlyle, whose evidence will not be objected to by the complainants, in a letter addressed to an intimate friend of the late Mr. Tweddell's, dated Constantinople, July 25, 1800, says, "I fear the papers will not be found to contain any thing that can be made of much general use; by the accounts of them which I have received, they consist more of hints and trains of reflexion than of any detailed relations respecting actual *visa vel facta*." It does not therefore seem by any means clearly established, that the journals written by Mr. Tweddell whilst at Athens and in its neighbourhood were of that finished description, which those relating to other parts that he visited appear to have been. For, in addition to the character given to them by these two reverend gentlemen, it may easily be conceived, that the incessant occupation of his time in transcribing inscriptions, determining localities, comparing the accounts given by other travellers with the spots which they described, and collecting materials to correct their errors, would leave him little or no leisure for arranging and working up those materials which he himself was constantly accumulating; so that, valuable as they would without doubt have been to him—as rough notes for more enlarged details, they could not be so valuable to the world as his other manuscripts. This admission we think no one will refuse to make, after he has read with care the letters written by Mr. Tweddell to his friend. From the value of the drawings too, Lord Elgin suggests a ground of deduction which, supported as it is by evidence, may afford some consolation to those who have hitherto considered their loss irreparable.

"They were the production of Fauvel and Préaux, two French artists who had followed M. de Choiseul to Constantinople, and who, after his expulsion from that court, maintained themselves by multiplying copies of drawings in Greece, which they sold to travellers and amateurs; a practice which is general in Switzerland and throughout Italy. These drawings were within the reach of every one: many foreigners have copies of them, and I believe there were several in England, or in the possession of Englishmen, before Mr. Tweddell's time. In the same way, M. Préaux has sent to me, since my return to this country, drawings of the plain of Troy, being professedly copies of what he sketched when on a tour in that country with Messrs. Clarke and Cripps."

¹ Remains, p. 453.

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We shall offer no further remarks on the value of Mr. Tweddell's papers and drawings, but set about inquiring whether they were forwarded to England; and, if not forwarded, what can have become of them. It is admitted that, upon Mr. Tweddell's decease, the property from Greece, after being put on board of a ship that was wrecked on the Turkish shore, passed through various hands, and at length came into those of the Earl of Elgin. The Reviewers state "that the property in question was *all* saved, and carried, by the person under whose care it was sent, to Constantinople;" and the editor of the Remains asserts that "there is nothing whatever to sanction the idea, so industriously protruded, that 'depredation' was committed on the property *previously* to its arrival at Constantinople." In direct opposition to this representation, and in answer to the assertions of the Reviewers, which his Lordship very justly observes is made "without referring to any evidence," it is stated, that "upon opening the packages which had been saved from shipwreck, in presence of Mr. Thornton, and of the several gentlemen of the embassy, their contents were found in the greatest confusion; much appeared to have been purloined; and the whole were soaked with sea-water." (Letter. p. 10.) This statement is confirmed by Dr. Hunt, who, in a letter addressed to the editor of the Christian Observer, on the subject of a review of Tweddell's Remains in that work, writes thus:

"When the trunk and cases were opened, it was observed that the medals had been plundered, and other little gold articles gone, which probably had taken place at their recovery from the shipwreck. The MSS. and drawings also, were so much spoiled and defaced by sea-water and mouldiness, that his Lordship employed some gentlemen of his suite, and Mr. Barker the panoramist (then at Pera) to dry them in the best manner they could, and to preserve every article, however trifling, of so accomplished a scholar."

All this corresponds exactly with a letter from the same gentleman to the editor of the Remains, dated April 12, 1813. Now unless Dr. Hunt can be proved to have been *particeps criminis* with Lord Elgin (admitting for a moment the charge against his Lordship to be substantiated) this surely is a sanction to the idea "that depredation was committed on the property *previously* to its arrival at Constantinople." But the inquiries instituted at Mr. Robert Tweddell's express desire, are not a whit more favorable to his and his friends' hypothesis; on the contrary, they confirm the opposite position. In a dispatch addressed to the Levant Company, by Isaac Morier, Esq. their consul general, we have the following judicious remarks:

"I have taken the liberty to add the copy of a letter I finally received from Mr. Logotheti, our pro-consul at Athens; from which it appears, that those effects were in a deplorable condition when they arrived here, and that owing to that circumstance, as well as to there not having been any inventory made of the contents of the trunks when they were consigned in this cancellaria, it is now still more doubtful whether the trunks contained all the articles specified in the inventory made at Athens, immediately after the death of Mr. Tweddell, the more especially as it appears that the trunks were thrown on shore by the sea in a shattered state, after having lain during three days under water; and that the keys had been intrusted to *Papa Simeon*, with whom the effects were sent; whereas common sense and prudence ought to have dictated to Mr. Logotheti to affix a public seal upon the trunks, and to send the keys in a separate parcel, properly sealed, to our minister."¹

In spite of all this, it is upon the character given to this Greek *Papa*, by Logotheti, who is also a Greek, as a well known and faithful friend, that the reverend editor treats as fabrications made to cover the theft of his brother's papers, the accounts given by Dr. Hunt of the mischief done to them, and his property in general, by the wreck and other means! Nor is this the only use made of this man's testimony. In the account of his examination by Logotheti, we read, "Amongst the other effects, papers, costumes, &c. there was a gold watch. *Papa Simeon* further adds, that he saw it on a table in the palace, together with manuscripts, drawings of costume, which were spread about in the said palace for the purpose of being dried."² This is a circumstance of which the reverend editor of the Remains, and his learned friend the Reviewer, do not omit to take a due—some will say, an *undue*—advantage. The *italics* of the former are very emphatic, and Mr. Tweddell's literary property, connected with the "it is particularly stated that a gold watch was a part of the aforesaid property, seen by Simeon at Lord Elgin's," is not without a meaning: nor is it improper in his Lordship to consider the significant mention of that part of the effects, as a mark of the writer's personal animosity against him. Well may he exclaim, "I feel as if I were degraded, by the necessity of entering at all into discussion with a person, capable even of harbouring in his own heart so infamous a suspicion." Mr. Morier seems to have been better acquainted with the character of the modern Greeks; and the reverend editor who puts such implicit faith in their assertions, might have been furnished with a more correct notion of their honesty, had he only consulted the letters which

¹ Remains, p. 438.

² Remains, p. 441.

he himself has edited. In one addressed by his deceased brother to Mr. Spencer Smythe, from Teno, we read :

“ My vexations began at Tophana : where on arriving at the hour appointed by the captain, I saw the ship under sail, which I endeavoured to overtake in vain, before it arrived near the Seven Towers. I found, afterwards, that my baggage, which was all on board, would have operated on the illustrious Greeks as a sufficient reason for not anchoring there, had not an high priest of their nation been also in the same case with myself, who, contrary to their expectation, did not arrive till some time after me—thus, the fear of the Lord had little availed me, if it had not been fortified by the fear of his servants.”

For our own parts, we confess that the account which Dr. Hunt gives of the disappearance of the watch, and other pocketable articles, after the wreck, receives very strong confirmation from *Papa Simeon's very particular recollection* of having seen it on a table in the English ambassador's palace.

It is evident enough then, that the whole of the effects that were sent from Athens, under the care of *faithful Simeon*, did not reach Constantinople. It is admitted by the Edinburgh Reviewers that those that did (what they, however, will have to be *all*) “ appear to have been a good deal damaged, though the “ evidence is contradictory as to the extent of the injury : but “ Signor Lusieri, a well known Italian artist, then under Lord “ Elgin's patronage, having inspected them, has since asserted “ distinctly that they were in a recoverable state, and might “ easily be copied.” Ed. Rev. p. 307.

This, however, has rather too much the character of hearsay evidence. Mr. Robert Tweddell tells Mr. Abraham Moore, that Lusieri repeatedly told Dr. Clarke, when he was in Turkey, “ that they were in a recoverable state, and such as offered a “ facility to any artist to make copies from them.” (p. 350.) But why does not Dr. Clarke tell us this himself? We have letters here from all quarters : and it has struck us as not a little singular that, much as Dr. Clarke's name is used in the business, we have no communication whatever from him. In the present instance it is particularly desirable ; because there is evidence to the direct contrary of what Lusieri is stated to have declared to him ; and that too from a person, to whom neither Mr. Tweddell, nor the reviewer can possibly object. We allude to the late Professor Carlyle, who in a letter to Mr. Losh of Newcastle, written not above eight months after the arrival of the packages at Constantinople, says “ the writings “ were much injured, and the sketches almost totally spoiled “ by the sea water—all of them were however separately dried

“with the greatest care before their being consigned to the
“chancery.”¹

This must have been a fact within the professor's knowledge ; for in one of the letters of Dr. Hunt, he is expressly named as being principally concerned in the process which he describes to have taken place. The Doctor's words are, “The sea water
“having penetrated into the trunks, it became necessary
“to open them ; when the books, manuscripts, and drawings,
“were found to be materially injured, and some of them stick-
“ing together and reduced to a state of pulp. Lord Elgin and
“Mr. Carlyle used every precaution in preserving them, and in
“drying each sheet and scrap of paper : and Mr. Barker, who
“was then at Constantinople making drawings for his pano-
“rama, was employed to separate the drawings, which were in
“water colours, and to dry and preserve them : but they were
“too much spoiled for the operation to be very successful.”²
If this last assertion is not true, Mr. Barker could easily have been called on to disprove it ; but like Dr. Clarke's, his evidence is withheld for what reason Mr. Tweddell can best tell.

Having ascertained in what state this part of Mr. Tweddell's effects reached Constantinople ; we must now inquire what became of them when they got there.

Previously to their arrival, Lord Elgin had reached the Turkish capital. The packages, therefore, originally addressed to Mr. Smythe as the English minister, were now removed to Lord Elgin's house ; where we shall leave them for the present, and advert to the articles left by Mr. Tweddell in the custody of Mr. Thornton. In that custody they remained until the spring of 1799, when the house of that gentleman was destroyed by fire. With reference to this fire, Lord Elgin observes : “Although,
“however, it appears, that much of Mr. Tweddell's effects had
“been preserved from the fire, it is uncertain whether a partial
“loss was not sustained. From a letter of Mr. Thornton's it
“appears, that he had written to Mr. John Tweddell himself,
“expressing some apprehension and uncertainty on the subject.”
But on consulting this letter, we can see no reason to believe, that the effects sustained the slightest injury. The following passage in Dr. Clarke's travels may, perhaps, though we do not say that it will, afford something like a clue to some of the missing property. “Mr. Tweddell of Trinity College, Cam-
“bridge, had recently visited this country, and he left with Pro-

¹ Remains, p. 458.

² Ibid. p. 450.

“ fessor Pallas his own beautiful transcripts of every inscription
“ found here, from which documents they were published by
“ the Professor, but without any illustration ; the world hav-
“ ing lost, in Mr. Tweddell’s untimely death, and the subse-
“ quent disappearance of his journals at Constantinople, in
“ 1799, *as yet unexplained*, all the information his great ac-
“ quirements enabled him to afford.”—For our own parts, we
cannot but consider it one of the numerous faulty omissions in
the immense, ill-digested, and imperfect mass of evidence which
Mr. Robert Tweddell has collected, that we have no account
whatever of any application having been made to Professor
Pallas, whilst living, or to his representative since his death, to
ascertain whether any other portion of Mr. Tweddell’s collec-
tions, than his inscriptions in the Crimea, were left in his
hands. Certain it is, that he repeated his visit to the Russian
Professor, on his return from the Crimea ; and if he left his
inscriptions, which appear to have been complete, and therefore
very valuable, with him, there might have been inducements to
leave some of his drawings, especially those of the Crimea, in
the same friendly custody ; or there might have been reasons
for their being left with the artists in his own service, by whom
the most valuable of them were taken either to be finished or
retouched. We know of no other conjecture likely to meet the
difficulty of the case, unless it be one, which has nothing but
the probability of the thing to support it, namely, that they
might have been left with his intimate friends of the noble
family of Polignac, to whose mansion he repaired immediately
on his quitting that of the Professor, and beneath whose hos-
pitable roof he seems to have passed nearly three months.
These friends, for whom he entertained so high an esteem,
were, it seems, seriously meditating a visit to their exiled mo-
narch, then in this country ; and it is certainly within the range
of probability, that Mr. Tweddell might have confided to their
care to be brought to England, such of his drawings as he
might not wish to take with him into Turkey.

This, however, as just stated, is an unsupported conjecture ;
which we should not have offered, had we not thought, that no
hint that can produce the slightest chance of leading to the re-
covery of Mr. Tweddell’s collection, ought to be withheld.

Towards the close of the year 1799, Lord Elgin “ invited
“ Mr. Thornton to be present at the opening of the boxes
“ which had been received from Athens,” and of those which
had been left in his (Mr. T.’s) care, but which he had sent to
the palace of the embassy, at his Lordship’s desire. On this

disposition of the property, his Lordship observes, "It will be farther kept in view, that Mr. Thornton found it necessary" [on the occasion of the fire] "to break open the trunks, which continued in that situation till they were sent to me, and although he states that they were never touched in the interval, the security for the preservation of their contents was certainly less, than if they had remained unopened."

In answer to this observation, we must remind his Lordship, that, in his letter to Mr. R. Tweddell, a copy of which is to be found in the appendix to the letter to the Reviewers, Mr. Thornton expressly says: "At this distance of time, it would be impossible for me to say any thing with precision concerning them, further, than that I remember seeing the journal of the Tour of Switzerland, as well as all the other property which Mr. Tweddell had left with me, taken out of the trunk; in the order in which he himself had packed them up." When we couple this with another passage in the same letter, "These things remained in the state I have thus described, when the news came to Constantinople of your brother's death: and, indeed, they were never again touched, either by me or by any other person, until I sent them to Lord Elgin, which I did some months afterwards, in consequence of his excellency's orders:" there can be no pretence for suggesting, that the portion of the effects in question came into Lord Elgin's possession in a worse condition than that, in which it was when entrusted to the care of Mr. Thornton. And that the drawings and manuscripts were separated from the other parts of the property, and never again came into that gentleman's custody, is abundantly proved by the letter to which we have just now referred: "Several weeks after this, on going one morning to my warehouse in Galata, I found that some boxes and trunks had been brought there from the English palace. Upon looking into these boxes, it appeared to me that they might contain all that I had before seen of your brother's effects in the possession of Lord Elgin, except the drawings and manuscripts." In stating this part of the case, the Reviewers tell us, "*all the drawings and manuscripts were missing*, nor could they be found by the most diligent search, nor was any further communication made to Mr. Thornton on the subject of them." Of these three assertions the first is admitted to be true; and the last probably is so, though after a lapse of fourteen years, Mr. Thornton's memory cannot be expected to have been more accurate upon this point, than upon that of the disposal of the things which

he admits to have been returned to his warehouse, "though it " was quite out of *his* power to say what had become of them." But with respect to the second, though it is true that Mr. Robert Tweddell informs his friend and legal adviser Mr. Abraham Moore, that the drawings and manuscripts after the most diligent and repeated search among the returned boxes, could not be found; this must be considered a mere gratuitous embellishment of the Narrative, until he condescend to inform us by whom these diligent and repeated searches were made.

Let us now proceed with a little more regard to order, and inquire; First, Whether or not the Earl of Elgin did improperly get possession of the Collection. Second. Whether through neglect he suffered the collection to sustain material injury. Third. Whether he allowed the drawings and journals to lie exposed to public view, and the latter to be taken away and used as guides to gentlemen upon their travels. Fourth. Whether in short he not only did not cause the property to be forwarded to its proper owner, but intentionally prevented its being forwarded.

There is an evident wish on the part both of Mr. Robert Tweddell, and of his reviewer, to produce an impression on the minds of their readers that, "the habits of intimacy in which " Mr. Spencer Smythe had lived with the deceased, as his particular friend, was at least one reason why the packages, in " which the property was contained, were addressed to Mr. " Smythe *individually, and not generally, to the English Embassy.*" We pause not a moment to comment on the wretched shift to which the editor of the Remains must have been reduced before he could offer this as a refutation of a passage in one of Dr. Hunt's letters in which it is stated, that these effects were addressed to "the care of the English Embassy at the Porte;" but at once assert, that the arrival of Lord Elgin instantly superseded Mr. Spencer Smythe in the discharge of all his public functions. His Lordship went out both as his Majesty's Ambassador, and as the Plenipotentiary of the Levant Company. Mr. Thornton says, "Lord Elgin, as English Ambassador, had " the right, and, indeed, it was his duty to take into his own " hands the property of any of the king's subjects dying intestate " in Turkey." ¹ If Mr. Thornton's opinion of Lord Elgin's paramount power was erroneous, Count Ludolf, who had long been resident as the Sicilian Ambassador at the Porte, appears to have

¹ Remains, p. 376.

been equally misled : for he applied to Lord Elgin, and not to Mr. Spencer Smythe, for the payment of a sum of money due to Monsr. Fauvel the French artist by the late Mr. Tweddell ; and that too before the boxes sent from Athens had been opened, or his Lordship had desired Mr. Thornton to send to him those left under his care. From these and other reasons quite at hand, we are of opinion, that the first charge against Lord Elgin is without foundation. If so, the effects of the late Mr. Tweddell came officially and legally under his Excellency's immediate and sole controul.

We now proceed to the second accusation, that of neglecting to take proper care of the effects. With respect to the first part of this charge, it rests on the authority of a letter of Mr. Thornton's which, to our duller apprehension, proves no such thing. It shews, however, that Mr. Smythe considered his right to interfere with Mr. Tweddell's property as having ceased from the hour of Lord Elgin's arrival.

"About the same time when Lord Elgin arrived at Constantinople, which I think was in November, 1799, your brother's property, which had been sent up from Athens by Logotheti, in a vessel that was wrecked on the island of Marmora, was received at the English cancellaria, or public office of the embassy, after having been fished up out of the sea. It was addressed to Mr. Spencer Smythe : and, as soon as I heard of its being landed, I applied to him, and begged him to give directions for having the boxes opened, in order to put a stop to the damage which, whatever they might contain, was receiving. Mr. Smythe, however, said, that although Mr. Tweddell's effects had been properly consigned to him while he was chief of the mission, yet, as he was now no longer so, he had no right to meddle with them. All that I could do, therefore, was to write to the chancellor, and to beg him to point out to Lord Elgin how necessary it was to examine into the state of Mr. Tweddell's effects without loss of time.

"I did not find an opportunity of speaking to Lord Elgin himself on this subject before nearly the end of the year."

If there was any negligence in this instance, it was obviously on the part of Mr. Spencer Smythe, not of the Ambassador—of Mr. Smythe the friend of Mr. Tweddell, who knew perfectly well the condition the various articles were in when brought to Constantinople. This gentleman must of necessity have had many opportunities of giving Lord Elgin information respecting the state of the things ; but, though his attention had been expressly drawn to the subject by Mr. Thornton, it does not appear that he availed himself of any opportunity that presented itself ; and it seems most probable that the first circumstance

¹ Remains, p. 373.

which induced Lord Elgin to examine into their condition, was the application of Count Ludolf for the money due to Fauvel.

A great deal has been absurdly enough said by the editor of the Remains, on the subject of the removal of these effects from the Cancellaria to the Ambassador's Palace, as if the former had been a place of greater safety than the latter. And there is another charge which is almost too ludicrous to admit of serious discussion. We shall give it in Mr. R. Tweddell's own words. "Upon what grounds of expediency the trunks containing the latter portion of property were opened at all, I am at a loss to apprehend. That the packages from Athens should be opened, and their contents spread out, there was a self-evident and pressing necessity; why those which had remained with Mr. Thornton, which were in a state of perfect preservation, which were delivered in that state to Lord Elgin, with the view, not of being examined, but of being forwarded to England, should have their contents exposed, I have yet to learn."

This is really too bad. Can any one possessed of common sense, suppose that Lord Elgin would take into his custody the property of another, and consequently become answerable for it, without satisfying himself of what it consisted? And how could he satisfy himself more unexceptionally, than by inviting the individual from whom he received it to be present at the inspection of it? If Lord Elgin had only an *ostensible* purpose of forwarding this property to Mr. Tweddell's relations (as has been insinuated) surely he might have devised a better plan for carrying his real intention into execution, than that of inviting a person of Mr. Thornton's character to be present at the examination of the effects. The nature of these orders and commands, so pointedly and so *accurately* characterized, by the editor of the Remains, and not by any means softened by his friend the Reviewer, will best be explained by Mr. Thornton himself to whom they were given. "Lord Elgin did not give me an order in an official form to send to his house the effects which your Brother had entrusted to my care. Perhaps he said, after asking me to attend at the opening of the trunks sent up from Athens, and you may as well send those you have, that we may look over all together." This may serve as a slight sample of the spirit, in which these charges have been preferred, and the accuracy with which the evidence adduced in their support is stated.

With respect to the third charge, we shall state the evidence on which it rests, in the very words used by Mr. R. Tweddell in the close of the statement of the case submitted by him to Mr.

Moore. After commenting on the removal of the effects from the Cancellaria he observes,

"Whatever be the true light, however, in which this matter is to be viewed, it is an undeniable fact that Mr. Tweddell's Athenian effects, were not only transferred at that time in the mode described, but that very shortly afterwards they underwent a second removal, and the whole of the property was then taken by his Lordship to his private villa in the village of Belgrad, at the distance of about twelve miles from Constantinople; and if I am to credit information which rests on authority the most respectable, derived on the spot and in circulation at the time, my brother's journals and various collections were not only accessible to the eyes of all visitors at the villa, and to the hands of certain individuals, but so notorious was this circumstance, that it was a common theme of conversation, not only amongst the English, but with persons of other nations; indeed it was even confidently said, that a certain learned traveller deceased, and his reverend friend and companion, then proceeding on a journey to Mount Athos and other parts, took along with them a part of Mr. Tweddell's Grecian journal, as a guide and *vade-mecum* on their travels, and that it proved the means of introducing them to some local antiquities at Mount Athos of a secret and very valuable description. I mention this report as such, exactly as I have received it, pledging myself for nothing but the respectability of the sources through which it has come to me, and the fact of its being in current existence at Constantinople."

"It is ascertained from positive testimony, that so late as the end of 1801, which was nearly *two years* from the arrival of the effects from Athens, his Lordship being then at Bouyukdéré, and walking there on the quay, entered into familiar conversation with the late Mr. Thornton; with feelings of evident vexation, he expressed the severe disappointment he had just experienced, in the refusal of one of his retinue to proceed to Athens, for the superintendence of his '*Pursuits in Greece*' particularly after I had prepared him for the purpose, by allowing him the use of Tweddell's papers and collections."

"A single additional circumstance shall close the present account. A quantity of drawings, known to have formed part of Mr. Tweddell's collection, and exhibiting *costume* in singular beauty, were *seen* in Lord Elgin's possession at different times, and at distant periods from the date of the original transaction; they were kept by his Lordship with the avowed intention of having them copied, and with a farther view of their being taken home by himself, or, on his account, by a confidential person. Sixty-nine drawings of Levantine dresses, copied by an artist at Naples, from the originals—once in the port-folio of Mr. Tweddell—but, at the time when they were copied, in the custody of a gentleman who received them from Lord Elgin, are now in the possession of the gentleman adverted to, resident in this country, and who acknowledges them to have come into his hands in the way above described; still farther, there is every reason to conclude, that on the noble Lord's return to this country, in 1806, those *original* drawings, with others of a similar description, were duly restored to him: he it also observed, that one ostensible reason for his having detained these effects, was, that they might the more safely be conveyed into the hands of the family."

To whom are we to look for proof of these assertions so boldly preferred, but to Mr. R. Tweddell—of whose accuracy of narrating, of whose freedom from prejudice, of

whose readiness to put the most candid construction upon every piece of evidence of the most inconclusive nature, his book affords abundant specimens? But he affords none of a nature at all satisfactory. The story of the public exposure of the property furnishes one of the completest vindications of Lord Elgin, which his best friends can desire. No man thinks of making such gratuitous exhibition of articles, which he intends to convert to his own use. We know of no instance of a thief calling all the world together, to examine the property he is about to steal—as if for the purpose of enabling them to prove his dishonesty on the day of trial. But this story moreover cannot consist with the statement of Professor Carlyle, who long after the examination of this collection in the presence of Mr. Thornton, writes to Mr. Losh, “All the letters, notes, and memoranda, belonging to Tweddell, are at present in the British Chancery, at Pera, where they will be safely preserved until they are transmitted to England.”

In this respect he might be, and probably was misinformed, (though we do not think that by any means certain) but if these things were as publicly exhibited, and as much a matter of general conversation, as the editor of the Remains represents them to have been, is it credible that a gentleman, who must have been so constantly with Lord Elgin, as the person whom he principally consulted on literary subjects must necessarily have been, should never have seen, what every body else might, whenever they pleased, see, copy, and borrow? Mr. Spencer Smythe too, must, we should imagine, have been frequently at the ambassador's house. Why have no questions been addressed to him on this subject? On some others, he has not been backward in giving information. With respect to the loan of part of one of the journals to the traveller, who has explored mount Athos—when we have the name of Mr. Tweddell's informant, of the deceased traveller and of his clerical companion, we shall be ready to enter into an investigation of the truth of this tale. Till then, he must blame our habits of estimating evidence, if we do not receive that as proof of his right to charge a dignified nobleman with a breach of faith, which would not enable a man to recover a debt of sixpence in any court of conscience in the kingdom. Why names have been so studiously concealed in passages heaping such serious charges upon Lord Elgin's head, we are at a loss to imagine: but we cannot conceal our suspicion, that the motives which have induced their suppression are not the most commendable. With regard to the use said to have been made of these collections by

Mr. Hunt, he can and ought to explain it. And if it should be proved that Lord Elgin directed him to make the alleged use of them, we should not feel at all disposed to vindicate his Lordship's conduct, although the offence of which he would in that case be guilty, would be of a very different description from those which are laid to his charge; and, perhaps, only such as any F. A. S. in the kingdom (no offence to that learned body) would have committed, had an opportunity presented itself. It must have been this notion of *an antiquarian community of goods*, that drew from Dr. Hunt the following reply to one of Mr. Tweddell's charges: "As to the information you received of his journal having been seen by some late traveller in Turkey, I can only observe, that in looking over his memoranda, which the damaged state of his papers rendered unavoidable, some particulars could not escape being noted by those who inspected the remarks of so celebrated a scholar; but I may venture to say not one line was detained." This we should think quite enough to account for the traveller already mentioned, availing himself of hints contained in Mr. Tweddell's MSS., at the same time that there is nothing absurd in supposing, that they had been communicated by Mr. Tweddell himself to this traveller or some of his friends. Colonel Squire, like too many of the individuals whose testimony might be of importance in this case, is unhappily no more. But the opinion of Dr. Hunt seems not to meet Mr. Thornton's ideas of good faith; for, in a confidential letter of his to Mr. Spencer Smythe he says, "Although I delivered Mr. Tweddell's letters sometime since into Lord Elgin's hands, he never mentioned the subject but once, and then so slightly that I could not continue it. The *"fin mot"* of the business is this—the whole hive (I shall not determine whether wasps or bees) are extracting from poor Tweddell's papers whatever is worthy of his Lordship's patronage; and the petition of Mr. Tweddell the father will lie on the table *sine die*." The last part of this accusation is serious; and if it can be fully substantiated, Lord Elgin is guilty of the crimes laid to his charge. For this information, if true, goes to prove that his Lordship has been guilty of a *theft*, and of nothing less; if false, Mr. R. Tweddell is guilty of publishing an atrocious libel. Here again we have no name, where it is doubly important that a name should be given. The copies said to have been taken from the drawings, might have been made without any authority from Lord Elgin—perhaps in opposition to his orders; and in breach of a trust justly reposed for the benefit of Mr. Tweddell's family. This would appear, in some measure, to have been the case, from a letter

signed Philaethes, which appeared in some of the newspapers of the 11th instant, in which the judicious writer, after quoting the long passage which we have ourselves extracted, enquires,

"Who would believe that the above sentence, taken from the 368th and 369th pages of the appendix to Tweddell's Remains, being translated into unsophisticated, intelligible, honest English, ought to convey to the public the following facts in order of time: That Lord Elgin, in 1801, entrusted to his own nearest relation, and to an intimate friend of Mr. T. who was returning to England from Turkey, a port folio of the deceased Mr. Tweddell's drawings, containing *costumes*, in order that they might be safely delivered into the hands of the family; that some of these drawings were copied at Naples; that the original drawings were *not* forwarded to the family, but were deposited among Lord Elgin's effects of various descriptions, collected from different quarters during his residence in Turkey, and his imprisonment in France; that this deposit among his effects was not at the time made known to Lord Elgin; that he never had the least ground for suspecting it, and that he never did suspect it, until the article in the 50th No. of the *Edinburgh Review* attracted his Lordship's attention to the futile libel against his character, contained in a cumbersome quarto lately published by the Rev. R. Tweddell of Manchester, and produced an explanation between his Lordship and the Gentleman to whom the drawings had been entrusted. We cannot but regret that the Rev. Gentleman did not take advantage of his acquaintance with these facts to relieve the public anxiety with respect to the fate of this part at least of his brother's remains, by a simple statement of them to the public, or by an undisguised disclosure of what he knew, to the Noble Lord in question."

These circumstances, with the exception of the copying of the drawings, are confirmed in a letter from Mr. Hamilton, one of the under Secretaries of State for Foreign Affairs, which appeared on the 17th. If this statement be true (and we shall see by and by whether there be any room to doubt it); and if Mr. R. Tweddell knew it to be true, at the time he published his gross mis-statement of the transaction; we advise him to look to himself, should the Earl of Elgin be induced to file an information against him for a libel. If, however, he can prove what he has asserted, we would recommend him to bring without delay, an action of trover against the noble Earl for the recovery of his brother's property. The one or the other course is necessary to be taken to "do away the suspicious obscurity that hangs over the transaction."

The proof of the fourth charge is, of course, rather negative, than positive; consisting more of what his lordship did not, than of what he did do. Soon after his arrival at Constantinople, he appears to have written to a particular friend in the following terms:

"I heard of poor Tweddell's fate on my arrival here, with sincere regret. His correspondence, and his papers, as well as the collections he had

made, shall be carefully sent home; and I will direct any trifle of expense which I believe to be due on his account, to be paid, that no delay may arise, on this pretext, in transmitting his effects home to his parents. From the industry and knowledge Mr. Tweddell displayed in his literary pursuits, his loss is considered to be as serious a one as could have happened to those who set a value on the riches of Greece." p. 355.

The substance of this letter, which proves his lordship's intention, at one period at least, to act with the honor and good faith, naturally to be expected from his rank and consideration, was communicated to the father of the deceased, who on the 31st of March, 1800, wrote to Lord Elgin, "thanking him for his friendly interference," and suggesting a plan for transmitting the effects to England, which, however, he left to his lordship to adopt, or reject, as he saw fit. The next application that we hear of, was one made to his lordship, at Constantinople, by Dr. Clarke, to whose recollection the editor of the *Remains* makes the following appeal:

"Let the accomplished traveller, to whom I confidently refer, correct me if I am wrong in asserting, that his representations at the English palace in Constantinople, though addressed in the most respectful and earnest manner, were met with rudeness and rebuke; with a pointed refusal to enter into the particulars which formed the subject of enquiry, with a general, but positive declaration, 'that the property had been sent home in compliance with the instructions of Mr. Tweddell's father; and that the interference of the gentleman referred to was equally superfluous and unauthorized.'" p. 357,8.

We have before expressed our regret that we have no written declaration of the particulars of this interview from Dr. Clarke himself; and, aware as we are how stories are improved by repetition, we cannot give that full credit to this representation of the business which we should readily have done, had it come directly from the doctor. Nothing appears to have been done for the recovery of the lost property, from this period till 1810, when Mr. R. Tweddell's attention was again aroused by a *Review* of Mr. Thornton's "*Present state of Turkey*," which then appeared in "that very authentic and interesting work, the *Naval Chronicle*:" the writer of which article (supposed to be the Rev. R. Tweddell, of Manchester,) put certain arch queries to the author of the book, which, as he very justly observes, "he might quite as well have answered himself"—more especially as he was a regular contributor to that *Journal*. It was in consequence of this review that Mr. Tweddell, only in the year 1813, entered into that correspondence with the Earl of Elgin, Mr. Thornton, and Dr. Hunt, which, failing to produce the satisfaction he sought, led him to have recourse to the records of the *Levant Company*, and to

those agents in the transaction who were yet alive : and all the materials so obtained unite in furnishing the ponderous and ill-digested mass of evidence, which he has presented to the world, as an appendix to his brother's remains. The only evidence, besides that already noticed, is a passage in a letter from Mr. Spencer Smythe to Francis Tweddell, Esq. dated April, 1801. But the weight of that evidence is small indeed—the whole letter being nothing but the complaint of a discontented man, on the eve of his departure from a place, from which he retired in disgust.

It is impossible to quit the examination of the charges which Mr. Tweddell has preferred against Lord Elgin, without noticing the bitter, unchristian spirit, which marks the whole conduct of their author. Even his good friends, the *Edinburgh Reviewers*, are obliged to take their leave of him with a pretty strong reprobation of his vulgar scurrility and shameful want of candour. In this we join with them : and we add, that instead of bandying so many contradictory letters about wherever he thought they would be read, he ought to have addressed such as bore directly upon his object, to Lord Elgin. This might have done good ; but by pursuing an opposite conduct, nothing but mischief has been done—especially to himself.

Here then we quit the quarto on the Remains, that we may attend a little to some points in Lord Elgin's printed letter.

It furnishes no fresh matter, in elucidation of the right by which he took possession of the property. He states, generally and truly, “ that he was officially called upon to take charge of “ them,” and that it was certainly natural, that “ while inviting *Mr. Thornton* to attend the inspection of the ship-wrecked articles, *he* should have expressed a desire that the “ whole should be reunited in his official custody.” In referring to Mr. Smyth's refusal to interfere in the business, as stated in Mr. Thornton's letter, his lordship says :

“ Mr. Thornton then, for the first time, applied to me ; and I have his authority for stating, that this application was not made till some time after the arrival of these effects at Constantinople. It appears from his letter, that I immediately undertook the custody of them ; and invited him to be present at the opening of the boxes. A room in the palace was allotted to the preservation of the articles which remained ; and Mr. Barker, a British artist, then at Constantinople, was employed by me to furnish every assistance in his power in preserving or restoring the drawings.”

As these facts are confirmed by the letters of Dr. Hunt and Professor Carlyle, and are not denied, but on the contrary admitted, by the editor of the Remains, there can be no question

but that Lord Elgin did use every means in his power to preserve the damaged articles from farther mischief. In answer to the charge of improperly exposing the effects, which is very imperfectly stated by the Edinburgh Reviewers, (who, by the way, are too good judges of evidence to found a charge of felony on such ridiculous, hearsay, chit-chat evidence as Mr. R. Tweddell produces,) his lordship remarks :

" You state, I observe, that some of the drawings ' were copied, and the copies are in the hands of a gentleman in this country.' I have no reason to believe that there is any foundation for this statement. Lusieri, I think, had not then reached Constantinople ; and if he had, no one who knows him will doubt, that nothing would have induced him to copy the works of any modern artist whatever. If Mr. Barker, who was, I believe, the only artist then within my reach, did copy any of the drawings, he did so without my knowledge. The Turkish costumes may have been copied ; but these are an object of no general interest, because dresses in Turkey have undergone no change for centuries,—because they are admirably represented in several French publications,—and because such representations of them may at all times be obtained upon the spot."

This we should conceive is as direct a denial of his lordship's knowledge of any of these drawings having been copied, as the Reviewers themselves could desire. Those which appear, from recent letters in the newspapers, to have been copied at Naples, were so copied while out of Lord Elgin's possession. With regard to the taking of those copies, which Mr. Tweddell so confidently fixes on his lordship, it is not a little curious that the reporter of the story asserts these costumes to have been copied not only " on the spot," i. e. at Constantinople, where they were under the care of Lord Elgin, but also at Naples, " whilst in the custody of a gentleman who received them from " Lord Elgin." We should like to know what authority this gentleman had to have them copied—there, or any where else. We wish that Lord Elgin had had the same opportunity of meeting the whole of the charges brought against him, which he has had of meeting and repelling those, so ingeniously selected by the Northern Reviewers, from an ill-digested heap of assertions without proof, and of witnesses without a " local habitation or a name."

We have now arrived at the last, and most serious part of these charges—that of having withheld, or *actually purloined* the property, which Lord Elgin admits to have come into his possession. And we conceive, that we cannot better introduce the subject than by a quotation from the Edinburgh Review :

" This is not a case in which distance of time and imperfect recollection can be held of much avail—for the things, plainly insinuated at least, if not directly alleged, are such as, we hope and trust, the noble person must *know* himself to be, and to have always been, incapable of, without any effort of memory. The details he may have forgotten; but, when the question is, whether he kept possession of another man's property, and whether, during the last 15 years, he has appropriated it to his own use—we answer for him—no; and deny the charge, if it were dated 50 years back."

His lordship, as we have already shown in several instances, has done more than deny the charge: he has, to our satisfaction, and we should think to theirs also (fastidious as we know them to be when party considerations come in the way) proved the delivery of the goods—at least in the legal sense of the word, by ordering the transmission of them to the proper party, agreeably to directions, and in the customary way. We must transcribe the words of the Letter, convinced that we cannot place the matter in a stronger point of view, by any of our own.

" Whatever were the particular circumstances under which this property was transmitted to England, all that is material for my present purpose is to show that it *was* so transmitted. This I do most solemnly aver; and I rest that averment upon evidence, to which, whatever *you* may think of it, I do not apprehend Mr. R. Tweddell can possibly object; namely, upon the testimony of Mr. R. Tweddell himself. In a letter to me, (20th April, 1813,) which I have printed in the Appendix, he says, ' since I had the honor of receiving your lordship's favor of the 9th of February last, I have taken occasion, so far as a tedious indisposition would allow me, to look over, with particular care, my father's papers and records of correspondence, and I find it mentioned in a *very circumstantial manner*, that YOU HAD COMPLIED WITH MR. TWEDDELL'S DIRECTIONS, IN TRANSMITTING THE PAPERS AND OTHER EFFECTS OF HIS LATE SON.' "

In corroboration of this fact, thus singularly admitted, but never making its appearance in any shape in Mr. Tweddell's voluminous documents, Lord Elgin quotes the letter addressed by him soon after his arrival at Constantinople, in which he very justly remarks, " It is absolutely incredible that I should " have used such language, if I ever had meditated a design " of converting these effects to my own use." To this he adds, the coincidence between the answer alleged to have been given by him to Dr. Clarke, and this admission of Mr. Tweddell, Sen.; and our readers will easily perceive that it is very striking. As to the supposed contradiction between the evidence of Dr. Hunt in two of his letters; in the first of which he says, " I saw such papers as were at all capable of preservation, carefully repacked and directed by Professor Carlyle " for Mr. Tweddell's family, to the care of Mr. Losh, at New-

"castle, or Carlisle." And in the second, "I most firmly believe it was transmitted with whatever else was thought likely to be interesting, to your family, by the order of Lord Elgin, and under the superintendence of Professor Carlyle, whose connexion with Mr. Losh, and with the North of England, rendered him the fittest person in the embassy to fulfil that duty," we really cannot agree with the Edinburgh Reviewers, that this is "an alteration in his testimony which, according to every rule in use for sifting the correctness of a witness's recollection, is quite fatal to it." It seems to have escaped the observation of those learned gentlemen, that in another part of this second letter, he confirms the testimony given in the first by observing, "I regret I can give no clue to their history *after having been put on board ship by Mr. Carlyle;*" thereby clearly intimating that he *could* account for them up to the period of their being shipped for England. He adds, that "as he was not a party in the transmission, he could not speak with as much certainty as he could wish on the name of the ship," &c. In all his letters he speaks without the smallest doubt of the transmission of all the property to England; and there is no ground whatever for impeaching the truth of his evidence, but that of his connexion with Lord Elgin; and this is repelled by the fact of his lordship's "having, from circumstances of a very peculiar and painful kind, had no intercourse with Dr. Hunt, from a period long anterior to the declarations made by him to Mr. Tweddell." If we apply the same strict rules to the Reviewers, which they have applied to Dr. Hunt, how will they be able to reconcile the assertion which they make, in entering on the examination of these charges, with that which they use at the close of them? Can Mr. Tweddell, at one and the same time, "deserve almost unmingled praise" for the manner in which he has discharged his task; and yet call for severe reprobation for the scurrility and abuse, by which, in the discharge of that task, he has supplied the "want of precision, clearness, and arrangement?" "First take the beam out of thine own eye," &c. Mr. Tweddell, too, must have the goodness to inform us how Lord Elgin, in December 1799, could take property into his possession for the ostensible purpose of forwarding it *according to instructions*, when those instructions were not sent from England till the 1st of April 1800. It certainly would be most desirable, with a view to the recovery of the property, to ascertain by what particular conveyance it was forwarded to this country; though this point is not at all necessary to the vindication of Lord

Elgin. We have all along been of opinion, that Professor Carlyle must have been a principal agent in the business. His situation in the embassy—his acquaintance with the family of the deceased—and his friendship with Mr. Losh, all conspired to point him out as the proper person to take charge of John Tweddell's effects. Dr. Hunt in all his letters plainly shows, that these coincidences had made a strong impression on his mind; and in his last letter to the editor of the *Christian Observer*, he expressly states that he knows that the Professor "recommended their being consigned to Mr. Losh, a merchant at Newcastle, or Carlisle, and a friend of Mr. Tweddell's family." It is very strange that the Professor, on his arrival in England, did not communicate to Tweddell's family what he knew of himself, or from others, as to the collection. Mr. Losh, in his correspondence with Mr. Robert Tweddell, writes that he had many conversations with "him after his return, but none from which he could obtain any material information." In another of these letters he expressly says, "the Professor certainly disclaimed having had any of the property entrusted to his care, beyond what is stated in his letters." Surely upon this point Mr. Losh's memory must fail him, since in the letter recently inserted in the newspapers by Mr. Under Secretary Hamilton, it is expressly asserted, on the authority of the survivor, that the port-folio of costumes, (which one of the *Morning Papers*, in the true *esprit du parti*, magnified into the sudden discovery of the whole of Mr. Tweddell's effects,) *was entrusted to the joint care of Mr. Nesbit and the late Professor Carlyle.* And one would think that the instructions about the port-folio must have been accompanied with some communication to Mr. Tweddell, Senior, on the important fact of the shipment of the rest of the property.

In closing this subject we would observe, that Lord Elgin distinctly declared that none of the property was retained; but that it was all duly forwarded, as appears from the acknowledgment of Mr. Tweddell senior, and the evidence of Dr. Hunt. That from the circumstances of no travels in the parts to which these MSS. and Journals relate, having been published by him or any of his suite; of his collection of drawings having been exhibited for many years without any of Mr. Tweddell's or any of their subjects having appeared among them; and of his having treated Mr. Tweddell with great kindness while alive, and erected a monument to his memory when dead;—it has rationally been contended that there could be no imaginable motive for his being guilty of conduct so degrading.

One reason more his lordship adds, and we shall quote it in his own words, because we think it must carry conviction with it to every unprejudiced mind—

“It is well known that previous to my arrival in Turkey I had projected the formation of those collections of the precious remains of ancient art, which for so many years have been the object of my anxiety and exertion. What then could be so desirable to me as any publication by a person so eminently qualified as Mr. J. Tweddell, on subjects so nearly connected with the objects of my endeavours, and so likely to interest the public in their success? While, therefore, not one rational motive can be even conjectured in explanation of the conduct imputed to me, every motive existed which could possibly impel me to preserve to the world the fruits of Mr. Tweddell's learning, taste, and industry.”

Against such declarations, and such arguments, we can find nothing to oppose; and considering that if Mr. Tweddell's statement be true, Lord Elgin has added the sin of deliberate falsehood to that of dishonesty—we must be put in possession of the most unexceptionable evidence before we can believe such a thing possible. But here we can find only the weakest and worst sort of evidence, and therefore are bound to declare the noble lord's innocence, which we do under a conviction that his being now unable to give a better account of the mode in which the effects in question were sent from Turkey, may fairly be attributed (as he himself attributes it) to his official occupation at a critical period of the war, to his mortifying detention in France, to the length of time which has intervened, and to the death of many of the persons concerned in the transactions referred to.

This is the conclusion of the matter; and it is one which truth warrants, and justice requires.

That the Earl of Elgin did not take possession of Mr. Tweddell's collection any way improperly; but openly, officially, and necessarily, and with a view to their better preservation and surer conveyance to England.

That a storm at sea; the folly of Logotheti in sending a man from Athens, in charge of the collection, with Mr. Tweddell's keys in his pocket; and the negligence or indifference of Mr. Spencer Smythe, arising from dissatisfaction at seeing himself superseded in his principal public functions; were the causes of the material injury sustained by the collection.

That Lord Elgin neither permitted nor knew of any traveller about to visit Mount Athos, having taken the use of any part of Mr. Tweddell's Journals, which, however, such traveller might have obtained in various other ways—even (and nothing is so likely) from the hands of John Tweddell himself.

That Lord Elgin did all that it became him to do in order to cause the whole property to be sent to England, no one having had a right to exact or to expect from his excellency the discharge of the duties of a common commercial clerk, or of a custom-house officer.

That the Rev. Mr. Tweddell, who has evidently been prejudiced against Lord Elgin by Professor Carlyle, is far from being entitled to exemption from the imputation of disingenuous conduct towards his lordship. He appears to have made no frank private application to him, as a gentleman should have done: he has misquoted his words, and misinterpreted the obvious meaning of his communications; and he has refused either to return certain explanatory letters, or to grant copies of them. His attorney, actuated no doubt by pure love of the arts, (the term is very general) often pressed him to bring the business fairly before a court of law, for which Lord Elgin would have thanked him. But he persisted in saying *no, let us try indirect means—the things will all be found.*

A man of Lord Elgin's acuteness could not be so absurd as to suppose it possible to appropriate Mr. Tweddell's Remains, even to the limited purpose of pleasing the eye and the fancy of a few of his own friends, without the circumstance one day becoming notorious. And every body knows that the hidden treasure—the celata virtus of a virtuoso, is no better than lumber locked up in a garret.

Had we not been told in the letter before us, that the noble Earl has long considered himself in possession of an acknowledgment from Mr. R. Tweddell of the receipt of the interesting effects, and that he has never either seen or heard of that gentleman's book, we should have insisted, that no pressure of public business—no species of confinement could be a sufficient excuse for his not having made a thousand inquiries about the remains; and caused all around him to search every portfolio, trunk, and packing case in his castle for a collection singularly curious—"if *not* very valuable"—to which, while on his mission, he saw so much of the attention of the ingenious and learned drawn, and which, to the praise of his taste, he viewed not without delight.

Nothing can excuse Lord Elgin's bookseller and his friends, in not announcing to him that Mr. Tweddell had written a volume about him. And just as little can be said for Mr. Nisbit and Mr. Carlyle, in forbearing to inform his lordship on his return from detention in France, that he was in possession of the portfolio, containing the drawings of costumes.

Nothing can surpass the merit of that benevolence which has prompted the Edinburgh Reviewers to cause to be brought to light the drawings of the costumes, so many years sooner than accident would, in all probability, have produced them. And we rejoice exceedingly, that our brethren are sometimes willing to be the instruments of much good to others, at the expense of so much trouble to themselves.

This awkward business may now reasonably be considered as having been brought to a period. Of the perishable remains of the enthusiastic John Tweddell, it would appear that his brother is in possession of all that have escaped the devouring elements the sea, perhaps, through some barbarian act, the fire:—with the exception, however, of the *gold watch*, in recovering which some of the Edinburgh advocates seem to wish for a *brief*. But they had better not—nothing being clearer than that Mr. Tweddell's friend, Papa Simeon, actually did steal the watch. Mr. Tweddell should contrive to send over a police officer from Bow Street, it being pretty plain that neither the police nor the policy of the Sultan will endure the circulation of the Edinburgh Review in the dominions of his Sublime Highness.

Mr. T. will therefore, as becomes a reverend divine, "Learn to be content with such things as he hath." Lord Elgin too will, we should think, try to content himself with the recollection of having had sufficient opportunities of examining and judging of the remains: and neither will seek to institute proceedings that can be productive of little else than expense, and injurious suspicions. Mr. Tweddell has written and published *a libel in quarto*; yet it is probable that a jury, could any twelve men possibly fast till it were read, would not, on hearing the whole case, assess very heavy damages.

ART. X. — 1. *Speech of Mr. PHILLIPS, delivered in the Court of Common Pleas, Dublin, in the case of Guthrie versus Sterne.* With a short preface. 4th Edition. 8vo. pp. 30. Lond. 1816. Andrews.

2. *Speech of JOHN PHILPOT CURRAN, Esq. in defence of the*

¹ A speech *in defence* of the Plaintiff in an action is not at all consistent with that legal accuracy, which we might expect from the editor of a collection of speeches delivered by an advocate at the bar. It ought to have been intitled *Speech of John Philpot Curran, Esq. in reply to*

- Rev. Charles Massy, against the Marquis of Headfort, for Criminal Conversation with the Plaintiff's wife at Ennis Assizes, Co. Clare, on the 27th of July, 1804.
3. *Speeches* of the Right Hon. JOHN PHILPOT CURRAN, 4th Edition. Lond. 1815. Longman. p. 385. 410.
 4. *Speech* for the Rev. George Markham against John Fawcett, Esq. for criminal conversation with the Plaintiff's Wife, before the Deputy Sheriff of Middlesex, and a special jury, upon an Inquisition of Damages.
 5. *Speeches* of Lord Erskine when at the Bar, on Miscellaneous Subjects. Lond. 1812. Ridgway, p. 169, 193.

IN the literary as in the natural world, our attention is sometimes diverted from objects combining utility with beauty, to such as partake merely of the latter quality. From contemplating the mild, steady lustre of the permanent heavenly bodies, we are called away to gaze on the dazzling, momentary coruscations of a meteor, sudden in its appearance, and erratic in its course, but which, after all, instead of a comet, is found to be only a falling star. This metaphor has been suggested by a perusal of the Speech, which stands at the head of this article. Whilst in Ireland, it was delivered by the junior counsel in the cause, an order of proceeding never permitted at the English bar; in England, it was first ushered into public notice through the medium of a magazine, a channel to which we should not have looked for such an introduction. Thus, in both cases, its appearance was extraordinary; and through this very circumstance, the notice which it has attracted may have been increased. It has since been published in the more attractive form of a pamphlet, and we consider the profusion of exaggerated praise with which the Editor has prefaced this extraordinary specimen of forensic eloquence, as another cause of its extensive circulation. In this preface our admiration is gratuitously challenged, and we are called upon for our vote of applause, in a tone of turgid vehemence, too curious to be altogether withheld from our readers:

“If Eloquence can only delight, and soften, and adorn life, “making the hard way sweet and delectable;” it claims encouragement; but when its enthusiast-heart fearlessly espouses the cause of Virtue, the voice of a free Public cannot be too loud in the award of its just applause: and grateful admiration feels not that as a debt, which in the discharge repays itself with pleasure.”

the speech of the counsel for the Defendant, in an action brought by the Rev. Charles Massy, &c.

NO. X.

Aug. Rev.

VOL. II.

O

"The following brilliant Speech," we are informed in a subsequent page of this preface, "ought, for the sake of our sinking virtue, to have a wide circulation. Mr. Phillips has done a public good. Vengeance, in the shape of universal detestation, must fall in curses on the wretch, whom he hath thus manfully exposed. And such, let Vice reflect, will ever be the fate of the Adulterer, when his heart is pierced, even to the blackness of its core, by the withering glance of indignant Genius. Such is surely the just punishment of him, who dares to brave the commands of Heaven, and to violate the decencies of earth."

This pamphlet has been so extensively circulated, that one can hardly go into a company in which the lighter literature of the day affords a topic for conversation, where a confession that he had not read Mr. Phillips's speech, would not be construed into an ignorance of what was going on around him; whilst with many of the individuals who compose those circles, to have read, and not to have admired it would afford as conclusive a proof of a want of taste. To some notice of this publication we should therefore have been impelled by the current of this sort of popular applause, which has set so strongly in its favor. But our estimation neither of its merits, nor of its importance, would have allowed us to comment upon it at the length we are about to do, had it not furnished us with an opportunity of comparing it with two speeches, delivered upon similar occasions, by two celebrated advocates, who within these few years have been withdrawn, the one from the English, and the other from the Irish bar. We have been induced to do this from a wish to render the present article at once more entertaining, and more useful, than a mere review of an ephemeral production could be, by embodying with that review, a few general observations on the Eloquence of the Bar, as far at least as it has been displayed on occasions like the present.

Whilst the pulpit opens to the sacred orator a field for the exertion of his talents, boundless as the powers of eloquence require; while the Senate presents to the deliberation of its members topics similar to those which once gave energy to the thunder of Demosthenes; the bar (retaining scarce a trace of what it was when the criminal whom Justice arraigned owed his escape to the silver tongue of a Cicero,) rarely affords an opportunity for the display of any other kind of eloquence, than that which consists in a perspicuous statement of dry, intricate, and often uninteresting facts; or in that nice distinction between things, in which a less acute understanding can discern no difference.

But however deeply those members of the profession, who have entered it less from a desire to obtain riches, than to ac-

quire fame, may have occasion to deplore this alteration. Society at large has great occasion to rejoice at a change, which has kept pace with these improvements in the administration of justice, which admit fewer appeals to the passions, and more to the judgment. Hence, in those litigations by which the security of our property is hazarded, and our equitable claims upon others are determined, the advocate does not, as among the Romans, appear in a spacious court, thronged with auditors of the highest rank amongst his fellow-citizens, himself surrounded by a host of clients who considered it an honor to swell his retinue, and by the friends of that particular client whose cause he is about to plead, gathered together for the express purpose of influencing, or overawing the judge,—he now rises up from the midst of his brethren, who fill a *cupboard* of a court, in which scarce a dozen strangers are to be found, and addresses himself to a single judge, who is no otherwise influenced by the words he may adopt, than as they may enable him more clearly to ascertain the bearing of the precedents that are cited, and the legal arguments that are employed.

The occasions on which a modern advocate can give full scope to his oratorical talents are few. But still there are some in which he may be allowed to work upon the feelings of a jury, so as to induce them to give a large, though at the best a most inadequate reparation for those violations of the dearest ties of social life.

The law, it is true, treats offences of this nature as mere civil injuries, yet its administrators, by directing the award of damages infinitely beyond what the injury stated in the plea could warrant, abundantly evince their unconsciousness that it should be visited by as heavy a punishment as is apportioned to other atrocious offences, which might, however, admit of a much better apology than the crime in question. It is in cases of seduction and adultery, therefore, that the fairest field is opened for the exercise of that eloquence, whose impassioned bursts of indignation stamp with merited infamy the man, who, trusting to the length of his purse, or the chance of a coldly calculating jury, goes on to gratify his passions, at the expence of all that can render the object of his unhallowed pursuit happy in herself, and a source of happiness to others.

But, owing partly to the defect of our laws, though chiefly to the tone given to the habits and sentiments of those who move in the higher circles of life, by substituting that sickly sensibility, that refinement of passion at the expence of principle, which are the growth of foreign shores, in place of those

more domestic and retiring virtues, which are the native—as they once were the cherished product of our own,—it has unfortunately happened, that these inroads on social happiness, these outrages on public morals, have been so frequent, that that advocate, whose duty it may become to compel their perpetrators to make all the reparation the law can give, for injuries that never can be repaired, feels himself deprived of all the aid, that novelty might otherwise impart to his appeal.

This, at least, has long been the experience of the courts of Westminster-hall, and there is reason to believe, of every court on our English Circuits. Fortunately, however, for Mr. Phillips, this does not seem to be the case on the other side of the channel, for in his exordium, after suggesting to the Jury some very ingenious motives that he conceives might have induced the Plaintiff to “depute so young an advocate, to detail to them the story of his misfortunes,” we are told that,

“Happily however for him, happily for you, happily for the country, happily for the profession, on subjects such as this, the experience of the oldest amongst us is but slender: deeds such as this are not indigenous to an Irish soil, or naturalized beneath an Irish climate. We hear of them, indeed, as we do of the earthquakes that convulse, or the pestilence that infects, less favored regions; but the record of the calamity is only read with the generous scepticism of innocence, or an involuntary thanksgiving to the Providence that has preserved us. Of all the ties that bound, of all the bounties that blessed her, Ireland most obeyed, most loved, most revered, the nuptial contract. She saw it the gift of Heaven, the charm of earth, the joy of the present, the promise of the future, the innocence of enjoyment, the chastity of passion, the sacrament of love: the slender curtain that shades the sanctuary of her marriage-bed, *has in its purity the splendor of the mountain snow, and for its protection the texture of the mountain adamant.* Gentlemen, that national sanctuary has been invaded; that venerable divinity has been violated: and its tenderest pledges torn from their shrine, by the polluted rapine of a kindless, heartless, prayerless, remorseless Adulterer.”

In Ireland perhaps—the plaudits of the whole auditory—the cheerings of the bar—the tears of the Jury, which, according to a note, flowed “at the close of this Speech, and immediately after the delivery of some of the most admired passages,” (and surely none could be more *admirable* than that just quoted) induce us to recal this qualifying expression and in its stead to say, in Ireland we doubt not but extravagances like those which the latter part of this speech exhibits, may procure for the orator who delivered them the reputation of being the Cicero of his age: but they could do so no where else. Had they been addressed to an English court of justice, the judge, the jury, and the bar, would alike have regarded them as a mere heap of high-

flown expressions, huddled together for the purpose of concealing the deficiency of the matter under the meretricious glare of the manner, and all this to excite in the bosoms of the jury emotions which a more natural strain of eloquence alone could awaken. Nor is this the only instance of the difference that must exist between an English, and an Irish auditory as judges of eloquence. In Ireland the *amor patriæ* or *nationality*, is much stronger than in England, for there the very faults and follies of her children serve but to bind them more closely to the soil that gave them birth. Of this peculiarity Mr. Phillips seems to have known how to take advantage by placing his appeal to those feelings in the very front of the battle. Not that in doing this we would be understood to say that he is at all singular, for there is scarcely a speech of any orator of his country, in which such an appeal could possibly be introduced, where it does not occupy a prominent station. One instance we shall cite, not only as furnishing us with an example of the judicious employment of this rhetorical manœuvre, but from an idea that it must have been fresh in Mr. Phillips's recollection, at the time he composed the passage we have just transcribed. It forms the last of those strong grounds of aggravation, which Mr. Curran so forcibly presses on the jury, in his eloquent reply to the address of the counsel of the Marquis of Headfort in mitigation of damages.

“There is another consideration, Gentlemen, which, I think, most imperiously demands even a vindictive award of exemplary damages—and that is the breach of hospitality. To us peculiarly does it belong to avenge the violation of its altar. The hospitality of other countries is a matter of necessity or convention; in savage nations of the first, in polished of the latter; but the hospitality of an Irishman is not the running account of posted and ledgered courtesies, as in other countries: it springs like all his qualities, his faults, his virtues—directly from his heart. The heart of an Irishman is by nature bold, and he confides; it is tender, and he loves; it is generous, and he gives; it is social, and he is hospitable. This sacrilegious intruder has profaned the religion of that sacred altar so elevated in our worship, so precious to our devotion: and it is our privilege to avenge the crime. You must either pull down the altar, and abolish the worship, or you must preserve its sanctity undebased. There is no alternative between the universal exclusion of all mankind from your threshold, and the most rigorous punishment of him who is admitted and betrays. This defendant has been so trusted—has so betrayed, and you ought to make him a most signal example”

We apprehend that there are few of our readers who will not prefer this concise, nervous appeal to the national feelings of his auditors, to the dilated imitation of it, which this extract from Mr. Phillips's speech presents. And yet even here in “the sacrilegious intruder who profanes the religion of that sacred

“altar so elevated in our worship, so precious to our devotion,” and the sentence immediately following we have somewhat too much of that hyperbolical boldness, which pervades the eloquence of the Irish, whether exhibited in the pulpit, in the senate, or at the bar. In fact the national characteristics of a peculiar liveliness of imagination, an acute sensibility of feeling, and the rapidity with which they are accustomed to associate impressions hastily imbibed with the first strong image that presents itself to the mind give to the orators of that nation a warmth of expression—an exuberance of figures—and a loftiness of tone which leave our more sober—or as they will perhaps term it, our more coldly calculating taste far behind them. Thus, at the very outset of the appeal above quoted, our attention would be diverted from the glitter of the language, to question the truth of the assertion which it conveys. All the eloquence of the advocate would be scattered on the winds, whilst our sober reason, vainly endeavouring to instruct our cooler patriotism how a husband seeking at our hands a legal compensation for the damages he had sustained in the loss of the society and conversation of his wife, could be solaced in his affliction, with the consideration that deeds, like that which had reduced him and his children “to helpless, hopeless, irremediable ruin were not indigenous to the soil, nor naturalized beneath the climate,” in which he drew his vital breath. But an Irish auditory—an Irish jury—nay it would seem even the Irish bar itself does not weigh with so much nicety the import of expressions, that need only to be animated and stately to secure their admiration; and, as far as their own gratification is concerned, it is as well for them that they do not.

But we must turn from remarks upon particular passages to an investigation of the general merits of this speech, as connected with the wider views we are to take of the subject. And here we would observe, that Mr. Phillips was avowedly freed from the shackles to which we before alluded, and left to the full exercise of his genius while the causes which we have already pointed out, leave to other advocates, or at least to those of the English bar, but very few opportunities for general declamation on the heinousness of a crime, with which we are unfortunately become too familiar. Being thus confined to the peculiar circumstances of aggravation which the case itself may present, and their appeal to the sympathy of the jury depending on the degree of atrocity which may attach to those circumstances, they alone can give the tone and character to their eloquence. Of this at least we are certain, that on this side the channel, an advocate would injure, rather than promote the interest of his client,

by attempting to place the abduction of a woman ready to fly into the arms of her seducer, at the first moment they were opened to receive her, on a level with the seduction of a wife, uniformly correct in her behaviour and sincerely affectionate in her treatment of her husband. Nothing but a course of the most assiduous attentions, the strong, but secret influence of familiarities, at first allowable, and growing criminal only by imperceptible degrees, could ever have induced such a woman to sacrifice her husband's honor, and her own, to the gratification of a passion, sedulously, but most artfully implanted in her bosom, by one, whose near relationship and whose familiar intercourse with her husband would naturally lull her caution asleep. Of the powerful effect which may be given to an aggravation of this latter description, and of the manner in which it should be pressed upon the consideration of the jury, we shall give a striking instance from the speech of Mr. Erskine, which forms a part of the ground-work of this article:

"If a man without children is suddenly cut off by an adulterer from all the comforts and happiness of marriage, the discovery of his condition is happiness itself when compared with that to which the Plaintiff is reduced. When children, by a woman, lost for ever to the husband, by the arts of the adulterer, are begotten in the unsuspected days of virtue and happiness, there remains a consolation; mixed, indeed, with the most painful reflections, yet a consolation still. But what is the Plaintiff's situation?—He does not know at what time this heavy calamity fell upon him—he is tortured with the most afflicting of all human sensations.—When he looks at the children, whom he is by law bound to protect and to provide for, and from whose existence he ought to receive the delightful return which the union of instinct and reason has provided for the continuation of the world, he knows not whether he is lavishing his fondness and affection upon his own children, or upon the seed of a villain sown in the bed of his honour and his delight.—He starts back with horror, when, instead of seeing his own image reflected from their infant features, he thinks he sees the destroyer of his happiness—a midnight robber introduced into his house under professions of friendship and brotherhood—a plunderer, not in the repositories of his treasure which may be supplied or lived without, *“but there where he had garnered up his hopes, where either he must live or bear no life.”*

"Gentlemen," resumes the eloquent advocate towards the close of his masterly speech, "I ask you solemnly, upon your honours and your oaths, if you would exchange the Plaintiff's former situation for his present, for an hundred times the compensation he requires at your hands. I am addressing myself to affectionate husbands, and to the fathers of beloved children. Suppose I were to say to you, There is twenty thousand pounds for you—embrace your wife for the last time, and the child that leans upon her bosom, and smiles upon you—retire from your house, and make way for the adulterer—wander about an

object for the hand of scorn to point its slow and moving finger at—think no more of the happiness and tranquillity of your former state—I have destroyed them for ever; but never mind—don't don't make yourself uneasy—here is a draft upon my banker, it will be paid at sight—there is no better man in the city.—I can see you think I am mocking you, Gentlemen, and well you may; but it is the very pith and marrow of this cause."

ART. XI—*The Quarterly Review. Nos. 25 and 26. April and July, 1815.*

MAN is an imitative being; and this instinctive principle is displayed in his earliest actions. It excites the physical powers of his nature, and develops the latent energies of his mind. In its future progress, aided by those faculties which its exercise has unfolded, it stimulates to deeds of high daring, in the varied pursuits of life. Having secured by its influence, the consciousness of successful effort, it promotes the discoveries of science and the inventions of art; and thus raises the standard of excellence through progressive degrees of elevation.

We are constantly surrounded by the practical effects of imitation, in the ordinary intercourse of society. The successive and indefinite improvement of those arts which provide for the accommodation and enjoyments of life, and which minister to our essential comforts, or embellish the scenes of luxury and opulence, may be traced to the influence of the imitative principle. The divisions of mechanical labor, and the processes that simplify its operations or extend its power, are the natural results of this mental energy. It provokes the rivalry of genius, and enlarges the sphere of competition. It works with equal force even in the departments of literature, where the instruments and the materials are purely intellectual. The amazing increase in the number of those to whom the labor of *mind* is indispensably requisite, has greatly tended to widen the range of scientific and philosophical contention. A successful project is sure to be imitated; no letters of patent can prevent it; and imitation is generally followed by real or imaginary improvements.

It is not difficult, on this principle, to account for the origin of the *Quarterly Review*. Its precursor in this fashionable department of criticism had been most amply rewarded by its *speculation*: we use the term in its commercial sense. The

scheme answered well; and as there are always some to be found, ready for every good work in this way, it was not surprising that another and a similar speculation should commence, with hopes of immediate attraction, and ultimate success. If we may compare the labors of the head with those of the feet, (and we mean no reflection on either extremity) we may expect to hear of other competitors doing far greater wonders, than have yet been achieved in the *walks* of literature, as well as on the *stadia* of Blackheath and Rochester! All of us are *Peripatetics*, and go our round solely for *the good of the public*.

The Edinburgh Reviewers had risen to notoriety and fame, by the boldness and independence of their opinions; the intellect which distinguished their political declamation; and the natural, manly, and powerful eloquence with which they stated and explained their arguments. They might often be wrong in the principles they adopted, or incautious in the arrangement of their premises. Their induction of facts might frequently betray partiality and precipitation; and their prophetic anticipations prove as "baseless as the fabric of a vision." But with all these deductions, the most tenacious and attached partisans of government must have felt, that mere complaint and censure could neither suppress nor counteract the influence of their political opposition; and that other and more legitimate methods of resistance were necessary, to diminish the effect of their antiministerial lucubrations.

There can be no doubt that, whatever might be the calculations of proprietors and publishers, as to their own ultimate advantage in the concern, political feeling was the principal motive in which the Quarterly Review originated. The cause of government required its literary journal, as well as its daily chronicles; and under the unquestionable auspices of ministerial influence, and court patronage, it was introduced to the notice of the world.

But politics had not the exclusive influence in forming the arrangements of this new judicatory in the republic of letters. The unmixed national partialities, and dishonorable antipathies of the northern tribunal, had been, on various occasions, most ungenerously displayed. While "prophets of their own" were blessed with every aspiration of devout eulogy, they seemed to pronounce an anathema on all without their pale; and a poet, or a mathematician, who had not the good fortune of a Caledonian origin, seldom experienced either justice or mercy at their bar. It was high time that another "court of review"

should be established, for the benefit of appellants, and for the sake of securing a more equitable and impartial verdict.

It is needless to say that religious and ecclesiastical predilections had also their share in the business. A great majority of those who are the zealous supporters of our church establishment, side with government on the subject of politics. It is well that they do, and have been accustomed to do so; the safety of Britain, and the deliverance of Europe, are owing, far more than to any other human cause, to the open countenance, the prompt encouragement, and the substantial aid, which their principles led them to give to our rulers during the late mighty conflict of nations. Candor, however, calls upon us to confess that it is not unnatural for those who secede from the religion of the state, to have a less portion of attachment to the party in power, than such as are more abundantly rewarded by their devotion. It is evident that the Edinburgh Reviewers have no prejudices in favor of any specific form of religion. They now and then speak of themselves as "good and honest Presbyterians," while all the time they care nothing at all about the matter; and if compunctious visitations occasionally lead them to betray some measure of respect for Christianity, those visitations are but *northern lights*, which shed on the subject, a cold, uncertain, fluctuating, transient illumination. On the other hand, the Quarterly Reviewers are as much attached to the religion, as to the government of their country. They are, according to the modern standard, *orthodox churchmen*—strongly opposed to "false doctrine, heresy, and schism," as well as to "sedition, privy conspiracy, and rebellion;" and very prone to conclude, that where the first three deadly sins appear, the last three are not far off. They are advocates for the *divine rights* of kings and bishops, and sometimes even of reviewers! and had they lived in the fifteenth century, some of them would have been canonised for their occasional support of the tiara and the Vatican! The manner in which they have been known to conduct their defence of the English hierarchy, and their opposition to non-conformity, might once have been applied with great force and consistency, to the suppression of Protestantism itself, and the vindication of despotism in both church and state. But in viewing this matter, the necessity of a strong counteraction must always be kept in mind, as an excuse for any thing that may wear the appearance of excess.

On this principle alone it is, that the complexion of their observations on a measure proposed not long since, by Lord Sid-

mouth, but which the current of popular prejudice defeated, can be justified. Far be it from us to sanction fanaticism, or to justify the evasion of civil duties by fraudulent and dishonorable artifices: and all will allow that a man's qualifications to perform not merely the most sacred, but in many cases the most difficult of duties, ought for the sake of his own respectability as well as the satisfaction of those whom he has to instruct, to be duly sifted and ascertained. That measure was projected at a crisis of peculiar emergency in our late conflicts; when union was essential to our safety; when the moral influence of the law of toleration had begun to pervade the united kingdom; and when innovating experiments on this delicate subject of national policy, might have been fraught with disastrous consequences. It naturally suggested itself to a reflecting mind, that, whatever might be the specific shape of the proposed "amendment," and however the limitations might be modified, they would in some measure counteract the spirit of existing laws; that, independently of this *prima facie* objection, no abuses of sufficient magnitude could be adduced, to warrant the adoption of restrictive measures at such a juncture; that they did not occur so much among the bodies of dissentients, as among the unprincipled, who belonged to no party; and that remedies might easily be devised, without any encroachment on that original statute, which it was the design of this new measure, to "amend and explain." We were especially delighted to find the highest episcopal authority in the empire standing up in parliament in support of tolerant and enlightened principles. Was it possible to forget that the mitre of Canterbury had once shed its honors on the brow of Laud, and not rejoice that within the limits of our horizon, the sun of persecution seemed to have set for ever?—The Quarterly Reviewers, as friends to the national hierarchy, must remember—that the moderation of an establishment is its principal security in a country where knowledge is generally diffused, and civil liberty secured by the constitution of its government; and that nothing but complete toleration can so counteract the natural tendencies of a great ecclesiastical establishment, as to render it perfectly consonant with the genius of such a constitution.

The journal to which we refer, has on several occasions betrayed too much sectarian asperity, in its attacks on Dissenters. We are not disposed to advocate the cause of separation; but if ever it became the friends of the establishment to be moderate and conciliating, such is at present their "bounden duty." The ill-directed attempts of some daily journalists, to promote the

interests of the church, and the government, by railing accusations, hard words, soft arguments and despicable insinuations, against the loyalty and patriotism of the whole body of Dissenters; the implication of their benevolent measures to relieve by sympathy and charity the sufferings of our Protestant brethren, in the serious but altogether unfounded and calumniating charge of political and factious designs; and the construction put upon their motives, in supporting Lancasterian Schools and Bible Societies, as if all these efforts proceeded from a systematic conspiracy to overturn the church—must be far more injurious to our national establishment, than to those who secede from it. If a falsehood be sufficiently monstrous, it will do no harm—except to the characters of those who are industrious in its circulation; and on this principle, we are persuaded that much of the abuse which has now and then been sanctioned by such respectable authorities as the *Quarterly Reviewers*, against those who are the victims of a misplaced obloquy, in so many of the periodical publications of the age, has contributed neither to the interests of the Review itself, nor to the greater security of the cause which they have endeavoured to support.

It has been reiterated that the Church is in danger—We believe that it is in some danger, but that that danger depends, not certainly on the principles and practices of Dissenters; but more or less on the spirit, temper, and conduct, of some of its headstrong advocates; though chiefly on a cause distinctly and satisfactorily pointed out in a preceding article in this number of our journal. It is unquestionable, that the literary and intellectual respectability of the English Dissenters is rising in proportion to their numerical importance. It will be morally and physically impossible to suppress them, either by clamor or force; and it is obviously the policy, as well as the duty, of enlightened churchmen to imitate their zeal, and as far as possible to secure, on general principles, their active cooperation in promoting what is of infinitely greater importance than any sectarian objects—the vital interests of religion and morality. The best method of counteraction, is to neutralise what is evil, by amalgamating with every thing that is good; and by the practical display of mild, conciliating and tolerant principles towards all who differ from us. The storm of passion will only make them wrap their garments of prejudice more closely around them; but the sun-shine of kindly and benevolent feeling will melt them to corresponding affections, and relax most effectually the tenacity of their grasp.

If we had not thought the Quarterly Reviewers possessed of more influence in contributing to the interests of the Established Church than all the other journals, whether daily, monthly, or quarterly, put together, we should not have so frankly expressed our convictions on the preceding topics. We now proceed to a brief notice of the principal articles in the numbers before us; and as they will easily admit of being classified, we shall arrange them under the general heads of *politics, literature, and religion*.

The accordance of their political principles with those which are brought forward in our monthly retrospect of "public affairs," renders it unnecessary for us to enter into any minute disquisition. There is little, if any thing, in their elaborate account of the Life of Wellington to call forth the censure of an opposing party. It forms the principal article in both of the last numbers. The accuracy of detail into which they have entered on this subject, the glow of patriotic feeling which pervades their composition, the simplicity, energy, and chaste, impassioned eloquence of their diction, and the distinctness with which they have enabled their readers to survey and contemplate the successive and accumulating glories of our great military commander, have already ranked these articles with the historical treasures of our language. Whatever judgment may be formed of the political opinions which are intermingled with the record of facts,—all who have perused them, must receive only one impression, as to the ability with which they have been composed. A thoroughly impartial reader—one without the national antipathies and predilections of our countrymen, might condemn the occasional harshness which the name and exploits of the fallen Napoleon invariably excite. He may also regret the moral effect likely to arise from the fascinating attractions with which the writer has invested his subject. He may fear, lest, on a young and ardent mind, the enthusiasm which details the arrangements and results of each successive conflict, may lead to a blind and unprincipled adoration of military prowess, and a love of contest and of victory, more for the sake of its excitements and rewards than for the ends which alone can render them worth the acquisition. But the very extent of such fears as to the practical influence of these interesting relations, is a tacit acknowledgment of the superior talents by which they are distinguished.

The account of "*Miot's Memoires de l'Expedition en Egypte*," exhibits some resemblance to the preceding articles, but is in every respect inferior. It is indeed an inferior subject; for what

contrast can be greater than the invasion of Egypt and the deliverance of Spain? The one projected by unprincipled ambition, and marked in all the stages of its progress from its commencement to its termination by scenes of unmitigated barbarity and imperishable infamy: the other, intended for no selfish dishonorable purposes, but chiefly to oppose a barrier to the ravages of a ruthless and exterminating despot, and to rescue from the most insulting vassalage, a people who, by the way, almost deserved their fate. It was truly an act of national chivalry, undeserved by the virtues, and *as yet* unrewarded by the gratitude of those whom it so essentially served. It is a mysterious arrangement in the history of nations that it should be, to this period a problem, whether the invasion of Egypt or the deliverance of Spain, in the immediate results of each on the respective scenes of enterprise, has been more beneficial—more conducive to the great interests of knowledge, freedom, and virtue. Future ages can alone resolve the inquiry. It is not improbable, after all, that Egypt has derived more advantages from the expedition of Bonaparte, than the Spaniards have *hitherto* acquired from the successes of Wellington: but for the credit of human principles and motives, we indulge the hope that posterity will be enabled to contemplate more equitable results.

The contributions on subjects of a literary nature in the numbers before us, are of unequal and varied excellence. The article on *Southey's Roderick* is marked by obvious and undisguised partiality, and exhibits a species of favoritism of the same kind with that which is so apparent in the eulogies of the Edinburgh Reviewers. It is immediately perceived that the notice has been assigned to the hand of friendship. The preliminary remarks, the abstract of the story, the introduction of the most brilliant passages, after the mind of the reader has been powerfully excited and placed in the most favorable state of preparation for receiving the impression which the writer wishes to communicate, and the unqualified approbation which pervades every page, as if it were a spotless poem and absolutely perfect—All these things are no equivocal indication of the influence either of personal attachment, or of devoted enthusiastic admiration. None are disposed to think more highly of the author of 'Roderick' than ourselves. We consider his last production to be incomparably superior to all his preceding poems; but it is not "a faultless monster." It is often prosaic, and verbose; reminding us at times of the feebleness of Cowper, and the negligence and obscurity of Milton; though it occasionally charms

us with the simplicity of the one, and successfully imitates the grandeur and sublimity of the other.

Having briefly adverted to the panegyric on Southey, we are naturally led to express our opinion of the review of *Scott's "Lord of the Isles."* It is an excellent specimen of judicious and discriminating criticism. It awards honorable praise, where praise is due; and it exposes with great fidelity and candour the deficiencies and irregularities by which it is distinguished. In both these articles there is a considerable portion of vigorous thinking, and classical elegance. This indeed is the general character in point of style of all the contributions to this truly respectable journal.

We were exceedingly interested in the review of "*Park's Life and Last Journey.*" On the question concerning the termination of the Niger and the source of the Congo, and the probable arguments in favor of their identity, it is a most important and well-conducted inquiry. But we cannot avoid expressing our surprise at the severity with which the biographer of Park is treated. He is accused of an "ungenerous attempt to depreciate the memory of Park," because he has faithfully reported the fact, that a certain passage in the account of his first journey, and the absence of all unequivocal censure on the subject, led his readers to conclude that the author was not friendly to the abolition of the slave trade. That this is an accurate report, we think unquestionably proved. We have a distinct recollection of the impression which that passage produced on the first perusal of it. It considerably diminished our own satisfaction, and generally excited unfavourable suspicions. While his book was resorted to for *facts* in opposition to the slave-trade, *his opinions* were often cited as an authority in its favor. It would have been a dereliction of biographical duty if the writer of his life had not adverted to this circumstance, and endeavoured to account for it. This we think he has done most satisfactorily: and in the second edition he has confirmed the statements that were advanced in the first. The Reviewers admit that Park was assisted in the composition of his '*Travels,*' by the late Bryan Edwards, Esq., a well-known enemy to the abolition of the slave-trade; and the biographer of Park naturally concludes that his "deference for Mr. Edwards led him in a certain degree to sacrifice his own opinions and feelings on the subject, and he became perhaps unconsciously the supporter of a cause of which he disapproved." (p. 26. Second Edition.) That Park's *Travels* contain a passage indirectly favourable to the slave-trade is indisputable—That this impression is confirmed by his general

silence on the subject, is equally indisputable. It is also a fact, supported by the testimony of all who knew Park, (and we happen to be acquainted with some of his nearest relations) that he was most decidedly inimical to the slave-trade, and uniformly expressed his abhorrence of it. In the face then of these facts, what conjecture could be more rational and more likely to remove all unpleasant imputations, than that which his biographer has stated? We agree with this respectable editor in thinking (as it is candidly and temperately expressed in the advertisement to the second edition,) that he has "*just ground of complaint* against the" Quarterly Reviewers; and that never was a biographer accused with less justice of "an ungenerous attempt to depreciate" than this anonymous intelligent writer.

There are two articles in the first of the numbers before us which are entitled to peculiar notice. The one is on "the New Covering to the Velvet Cushion," and the other on "Routh's *Reliquiæ Sacræ*." In our view, and we think in the estimation of all *moderate* churchmen, there are principles brought forward in these articles, which, *if they be true*, virtually condemn the principles of the reformation and identify the arguments in defence of the Church of England, with those by which, with far greater consistency, the Church of Rome supports her tremendous claims. We shall cite the passages which appear to us to involve in them these serious consequences.

"The original ground of our Reformation was national. This principle is now denied: and in the present age, the liberty of dissent is become so wanton, that the privilege has been claimed as merely personal, and any individual professing opinions, never yet held by himself or any other, is his own church." P. 114.

"When it became necessary to deliver our church from the dominion of the see of Rome, and from the corruptions which had infected the pure profession of the Gospel, two methods of proceeding were presented to the agents in that great work. On one side, was the unrestrained freedom of private opinion, which has been so fatally indulged by our later sectaries—opinion loosely and arbitrarily adopted without ecclesiastical learning, without research into the ancient practice of the Christian church, and without a careful provision of the means of forming an enlightened judgment. On the other hand, was the propriety of deriving assistance from the religious institutions of the primitive ages in conjunction with, the study of scripture—institutions, which, on account of their proximity to the times of the Apostles, might appear best adapted to the wants of a church desirous of re-establishing itself on the purest models. The preference was justly given to the latter mode, since it offered the surest standard of faith and discipline." P. 117.

When we first read these passages, we were almost inclined to suspect, that they were the interpolations of some Jesuitical

Catholic ; the reasoning and the phraseology bear so striking a resemblance to the arguments in defence of ' infallibility ' and ' ecclesiastical authority.' The Catholic scruples not to assert in general terms, the claims of Scripture to be considered as the rule of faith and practice ; but the effect of this concession is soon counteracted and explained away, by having recourse to ' oral tradition,' ' the Fathers,' and ' ecclesiastical antiquity.' The principal point to which their reasonings tend, is to invalidate the *exclusive* sufficiency of Scripture ; and if the *exclusive-ness* of Scriptural authority be abandoned, it will be impossible to maintain our ground with consistency, against the advocates of the Roman hierarchy. This is not the place for proving the sufficiency of Scripture ; or we might refer to its divine inspiration, its explicit renunciation of human authority, the repeated assertions of its own sufficiency, and the invariable reference to written revelation, enjoined by the commands of Christ and his disciples, and universally obtaining among the primitive churches. We might illustrate the strong presumptive argument derived from the corruptions introduced into the Jewish church, by the ' traditions ' and usages of the Jewish elders. In the charges of our Lord against the Pharisees, he accuses them of " making the word of God of none effect through their tradition ;" and there is no reserve or palliation in his exposure. The principle is condemned, on evident implication of the sufficiency of Scripture.

If there be any principle or institution, which it is of importance for christians *in every age* to be acquainted with, we may conclude from the reasonings of our Saviour, from the argument of analogy between the Jewish and Christian dispensations, from the authority possessed by the apostles as the exclusive and oracular guides of the Christian Church, and from the design of revelation itself, that such principles and institutions would be distinctly specified and explained in the sacred volume. But if they be not thus stated and explained ; if the matter in question depend solely on the authority of tradition or antiquity, we are fully warranted in asserting, that it is not of essential importance for us to know it—that whatever may be pleaded in its favor, on the ground of expediency, no obligation of divine authority attaches to it—and that all attempts to impose it on the faith and consciences of men, are an unscriptural and impious usurpation of that authority which is the exclusive prerogative of an inspired instructor.

It is natural to inquire for what purposes the Almighty revealed his will to the world, if it be not, in all that is essential

silence on the subject, is equally indisputable. It is also a fact, supported by the testimony of all who knew Park, (and we happen to be acquainted with some of his nearest relations) that he was most decidedly inimical to the slave-trade, and uniformly expressed his abhorrence of it. In the face then of these facts, what conjecture could be more rational and more likely to remove all unpleasant imputations, than that which his biographer has stated? We agree with this respectable editor in thinking (as it is candidly and temperately expressed in the advertisement to the second edition,) that he has "*just ground of complaint* against the "Quarterly Reviewers; and that never was a biographer accused with less justice of "an ungenerous attempt to depreciate" than this anonymous intelligent writer.

There are two articles in the first of the numbers before us which are entitled to peculiar notice. The one is on "the New Covering to the Velvet Cushion," and the other on "Routh's Reliquiæ Sacræ." In our view, and we think in the estimation of all moderate churchmen, there are principles brought forward in these articles, which, *if they be true*, virtually condemn the principles of the reformation and identify the arguments in defence of the Church of England, with those by which, with far greater consistency, the Church of Rome supports her tremendous claims. We shall cite the passages which appear to us to involve in them these serious consequences.

"The original ground of our Reformation was national. This principle is now denied: and in the present age, the liberty of dissent is become so wanton, that the privilege has been claimed as merely personal, and any individual professing opinions, never yet held by himself or any other, is his own church." P. 114.

"When it became necessary to deliver our church from the dominion of the see of Rome, and from the corruptions which had infected the pure profession of the Gospel, two methods of proceeding were presented to the agents in that great work. On one side, was the unrestrained freedom of private opinion, which has been so fatally indulged by our later sectaries—opinion loosely and arbitrarily adopted without ecclesiastical learning, without research into the ancient practice of the Christian church, and without a careful provision of the means of forming an enlightened judgment. On the other hand, was the propriety of deriving assistance from the religious institutions of the primitive ages in conjunction with, the study of scripture—institutions, which, on account of their proximity to the times of the Apostles, might appear best adapted to the wants of a church desirous of re-establishing itself on the purest models. The preference was justly given to the latter mode, since it offered the surest standard of faith and discipline." P. 117.

When we first read these passages, we were almost inclined to suspect, that they were the interpolations of some Jesuitical

Catholic ; the reasoning and the phraseology bear so striking a resemblance to the arguments in defence of ' infallibility ' and ' ecclesiastical authority.' The Catholic scruples not to assert in general terms, the claims of Scripture to be considered as the rule of faith and practice ; but the effect of this concession is soon counteracted and explained away, by having recourse to ' oral tradition,' ' the Fathers,' and ' ecclesiastical antiquity.' The principal point to which their reasonings tend, is to invalidate the *exclusive* sufficiency of Scripture ; and if the *exclusive-ness* of Scriptural authority be abandoned, it will be impossible to maintain our ground with consistency, against the advocates of the Roman hierarchy. This is not the place for proving the sufficiency of Scripture ; or we might refer to its divine inspiration, its explicit renunciation of human authority, the repeated assertions of its own sufficiency, and the invariable reference to written revelation, enjoined by the commands of Christ and his disciples, and universally obtaining among the primitive churches. We might illustrate the strong presumptive argument derived from the corruptions introduced into the Jewish church, by the ' traditions ' and usages of the Jewish elders. In the charges of our Lord against the Pharisees, he accuses them of " making the word of God of none effect through their tradition ;" and there is no reserve or palliation in his exposure. The principle is condemned, on evident implication of the sufficiency of Scripture.

If there be any principle or institution, which it is of importance for christians *in every age* to be acquainted with, we may conclude from the reasonings of our Saviour, from the argument of analogy between the Jewish and Christian dispensations, from the authority possessed by the apostles as the exclusive and oracular guides of the Christian Church, and from the design of revelation itself, that such principles and institutions would be distinctly specified and explained in the sacred volume. But if they be not thus stated and explained ; if the matter in question depend solely on the authority of tradition or antiquity, we are fully warranted in asserting, that it is not of essential importance for us to know it—that whatever may be pleaded in its favor, on the ground of expediency, no obligation of divine authority attaches to it—and that all attempts to impose it on the faith and consciences of men, are an unscriptural and impious usurpation of that authority which is the exclusive prerogative of an inspired instructor.

It is natural to inquire for what purposes the Almighty revealed his will to the world, if it be not, in all that is essential

to human salvation, an *intelligible* revelation. If the Scripture cannot be understood, on those points which are of universal and fundamental importance, till researches into ecclesiastical antiquity enable us to explain their meaning, why are we to have recourse to the Scriptures at all? A far more summary and satisfactory procedure would have been, to have secured the constant and successive proofs of divine inspiration, on the part of some particular ecclesiastical tribunal. The Church of Rome pretends to this authority, without inspiration; and the Quarterly Reviewers venture to assert, that in the fifteenth century the word of God could not be explained without referring to ecclesiastical antiquity; and that to this explanation thus supported by the double authority of the Scripture and the Fathers, all the Christian church is bound to submit. In other words, they claim for the Reformers of the English hierarchy precisely what the Roman Catholics claim for the church of Rome, and on this ground seem to feel no hesitation *in denying and condemning the right of individual judgment in matters of religion!* If this is not symbolising, in a very great measure, with Popery, and virtually renouncing the original principle of Protestantism, we know not what is!

They complain of the "liberty of dissent, as merely personal;" represent it as exercised "wantonly", and as a "fatal indulgence." We doubt not that many instances of abuse and perversion are to be found: we know that they are. But what *right*, whether civil or religious, and what *privilege*, whether personal or national, was ever possessed, that was not liable to considerable abuse? Besides, the right of judgment must in its very nature be *personal*; else how could the reformation have commenced and how could it have succeeded? There was a time in every nation where the reformed religion now obtains, when, if the liberty of thinking and acting in religion had not been personal, no national improvement would ever have been effected.

In the notice of Routh's *Reliquiæ Sacræ*, they charge Dr. Whitby with disingenuousness in "representing the advocates of the Nicene doctrines, as grounding them upon the Fathers *alone*, in opposition to those who draw their faith from the Scriptures; whereas, they say, we profess to establish our notion from the New Testament, *as interpreted according to the plain meaning of the words and the sense of the primitive Church.*" (p. 185.) Now we ask any impartial reader, whether the "advocates of the Nicene doctrines" do not in their own statement of the principles of their reasoning, at once exem-

plify and confirm Dr. Whitby's representation. The "sense of the primitive church" is evidently the *ultimate* standard of their faith. It is not "the plain meaning of the words" of Scripture; for however obvious its sense may be, that sense might be opposed to the 'sense of the primitive church;' (as is the case with respect to the invocation of saints, and some other peculiarities of the Roman Catholic religion, which may be traced to a very remote antiquity). We feel no hesitation in most explicitly condemning this dangerous and antisciptural appeal to any human authority whatever, in matters of religion. Either the Scriptures are sufficient, or they are insufficient. If insufficient, why not at once acknowledge the fact, and appeal to another oracle; if sufficient, why compromise that sufficiency, and practically deny it, by referring to the interpretation and sense of any church or churches on earth? Besides, where can we find a more authentic report of the sense of the *truly* primitive church, than in the Scriptures themselves? And may we not rationally distrust any appeal to a church of subsequent date, on the ground, that the process of corruption had commenced its destructive operation in the apostolic age itself, and because explicit provision was made for its most effectual counteraction, in the recorded instructions of the inspired Apostles?

The Reviewers, in defence and illustration of their argument, reason thus: "We say that such a doctrine is contained in the Scriptures—you say that it is not. Who shall decide the question? What better mode can we devise, than to ascertain what the sentiments of the Apostles and their immediate followers were upon this point?" Now there is a slight inconsistency in this reasoning on their own principle. They had before asserted, that the interpretation and sense of the primitive church was to determine their notion of the sense of Scripture. This is obviously their argument. Then, in the investigation of any disputed point, where two opposite opinions are contended for on the authority of Scripture, there can be no further reference to the Scriptures. It is therefore inaccurate to assert, that we are to "ascertain what were the sentiments of the Apostles," because this is the point in dispute. The reference must be *exclusively*, on their principle, to the primitive Fathers. Then Dr. Whitby is not justly accused of disingenuousness, in thus representing the advocates of Nicene authority.

It is natural to ask, on the case supposed by the Reviewers—

to what must the disputants refer, if they differ as much about the "plain meaning of the words and the sense of the primitive church," as they do about the plain meaning of the words and sense of Scripture? This is not only a possible case, but it is matter of fact. There has been as much dispute about the meaning and sense of the Ante-Nicene Fathers, as about the Scriptures themselves; and the Church of Rome, very consistently, secures a living, oracular and authoritative tribunal, to *determine* the sense both of Scripture and the Fathers! The moment we abandon the *exclusive* sufficiency of Scripture, we are involved in inextricable difficulties, and nothing but "the mystery of iniquity" will enable us to solve them; We can never be too tenacious in our attachment to that great principle which is the only rational basis of the Reformation—"THE BIBLE, THE BIBLE ALONE, IS THE RELIGION OF PROTESTANTS."

We are far from condemning by such reasonings the proper use of the Fathers: but when their declarations are so received, as to affect the authority of the Scriptures, when it is assumed or implied that the sense of Scripture cannot be satisfactorily ascertained without their interpretations, and when, in fact, those interpretations are made the ultimate appeal, then we wish the records of such antiquity had perished; or that some Christian Omar had committed to the flames these worse than useless documents, and acted on the principle of the Caliph of Alexandria! *Γινέσθω δὲ ὁ Θεὸς ἀληθὴς, πᾶς δὲ ἄνθρωπος ψεύστης.*

The article on "Campbell's Travels in South Africa," is, upon the whole, a candid account of that popular and interesting volume; but it contains several inaccurate statements, which a regard to truth and justice compels us to notice. One subject of animadversion we find in the singular charge of "want of zeal" brought against Mr. Campbell, because he did not employ his time at the Cape in learning the Dutch language. We are not prepared to state how far Mr. Campbell's general qualifications might suit a missionary station in a savage or semi-civilized country. We should think, from the simplicity and originality of his productions, the peculiar structure and complexion of his mind, the facility with which his mental and physical constitution seemed to adapt itself to the manners and customs of the country in which he travelled, and the confidence (notwithstanding his unfortunate physiognomy, at which the Reviewers seem so much diverted,) which his intercourse with the savages of South Africa, so uniformly excited in his favor, that had he determined at an earlier period of his life to

devote himself to missionary labors, that he would have betrayed no deficient zeal in the cause, but have distinguished himself by the activity and success of his efforts. But the fact is—Mr. Campbell did not visit Africa as a missionary. He went by appointment of the Directors of the London Missionary Society, merely to visit the various stations of missionary labor, suggest plans for their improvement and extension, and report on his return to his pastoral charge, the result of his observations. He could not therefore have spent the four months, that preceded his journey from the Cape, to better advantage, than by what the Reviewer calls “jaunts of pleasure;” but which, in reality, were visits to the Moravian settlements, for the purpose of ascertaining their state, and of more efficiently contributing, by the knowledge which such observations had imparted, to the future improvement of the missions belonging to the London Society. There is not a Christian minister of any denomination in our island, against whom the accusation of “want of zeal” could have been so inapplicable and unjust, as against Mr. Campbell.

The other subject of animadversion is one of far greater importance. The Reviewers, along with many of the Journalists of the present age, often commend the Moravian missions at the expense of other schemes of missionary enterprize. Their commendations generally proceed on the supposition, that the Moravians, as the Reviewers express it, regard it as their avowed object, “first to make the savage sensible of the benefits to be derived from the useful arts of civilized life; and afterwards to instil into his mind the divine truths of the Christian religion.” (p. 309.) Now this statement is altogether inaccurate. The journals of Moravian missionaries, the avowed principles on which their admirable schemes of Christian benevolence have invariably proceeded, and which all the reports of their progress have uniformly illustrated and confirmed, lead us to a very different conclusion. The fact is—they commence the processes of evangelising and of civilizing at once—both are carried on together—and the “preaching of Christ and Him crucified,” which the Reviewers represent as the *only* object of “Evangelical Missionaries,” is found to be the most effectual method of accomplishing their plans of civilization. It seems forgotten by those who injudiciously compare the Moravians with other Missionaries, that the former have been laboring for a century, while the others are of recent origin. When they commenced their operations, they were as much calumniated and misrepresented as the modern societies are in the